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ated manufactories of Europe and
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AND BRUSSELS,
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RAIN AND VENETIAN,
style; together with an unrivaled

CLOTHS,
Germany and America, suited to all
ry use. Also,
CANTON MATTINGS,
various widths, late from the ship,
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to call, as great pains will be taken
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DAVID WEBB,
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anent cure of all diseases arising
the blood or habit of the system.
ine is now widely known, and every
ilness is extended. It is approved
Physicians, and admitted to be the
ing preparation from the root, that
medical practice. Its operation ex-
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the absorbing and secreting organs.
ets, unimpeded, the cure of any dis-
by the aid of a stimulant, alterative, or
because of the skin and flesh, a com-
ion of medicinal agents is highly de-
ies are combined in this preparation;
ively upon the system, as they
aken separately, they operate simil
harmony when administered in this
strengthens the digestion, and in-
lterative tends to carry off the ac-
matter, and its antiseptic influence
which the disease is fostered. In
and relieving the various diseases for
is established by a multitude of at-

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EW DURHAM, N. J., June 30, 1849.
lemen:—My wife suffered with a dis-
chest for many years, and my daugh-
birth with a tumor in her blood. Wa
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fe and daughter decided on trying it,
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th and soft. My wife's sufferings are
a short time longer, it is my firm be-
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it is worthy of a place on the toilet
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vegetable and satisfy the incred-
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163-ly

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Cockroaches, Red-Bugs, Moths, Ants,
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POWDER, or, PILLS for the
ETS and MICE, within five minutes
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not find it to contain anything delete-
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very destructive to insects, whenever
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forcibly in place where they frequent.
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175-132

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for fine gradations of power exhibited,
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RS.—The undersigned have ap-
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THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME IV. NEW YORK, THURSDAY, JUNE 24, 1852. NUMBER 186.

THE INDEPENDENT.

CONDUCTED BY PASTORS OF CONGREGATIONAL CHURCHES.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper *sent by mail*, and $2 50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

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The BOSTON OFFICE of *The Independent* is at the Literary agency of G. W. LIGHT, No. 8 Cornhill.

EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, and JOSEPH P. THOMPSON. The immediate Editorial supervision is committed to Mr. Thompson.

The Editors will be aided, also, in their consultations by the Rev. R. S. STORRS, Jun.; who will continue to contribute to the literary and other departments of the paper, over his own signature, (S.)

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✱) are enlisted as stated contributors.

BRIEF NOTES ON MAY MEETINGS.

BY OUR ENGLISH CORRESPONDENT.

Profane persons, and clever literary men, who —profit by to themselves—expend a wonderful amount of "enlightened" benevolence—upon paper, display their natural antipathy to the religion of the New Testament, and their ignorance of the character of labors which have so largely blessed mankind, by caricatures of "Exeter Hall," and satires upon the benevolence which has sought to convey the truths of Revelation to men of other colors and of other climes. Doing *nothing* themselves, these infidel, or semi-infidel literateurs—most of them nominal Churchof England-men, have demanded that philanthropic labors should be exclusively given to *Home* objects. Unconsciously, perhaps, they paraphrase and comment approvingly on the text which records the estimate made by Judas of the "box of ointment" and its proper appropriation. It might well be said to these objectors—Home is provided for, according to your own approved method:—England is divided into 16,000 small portions, each a "cure of souls," and property of the value of annual millions appropriated for the maintenance of priests, teachers, missionaries. It might well be said; if there is home work it is for; to see that it is done, or to do it, as wiser men than the supporters of Foreign Missions. If the ignorance of these foolish men could be silenced by facts, and if their hostility to Christian movements had not its origin in a source too deep to be reached by truthful remonstrance, the history of benevolent movements and the multiplication of philanthropic agencies would silence and shame these scornful objectors. Manifestly the foreign missionary spirit has re-acted powerfully upon England. Home missions, spreading through the land, and supplying the deficiency,—or rather, correcting the evils of the state arrangement, have been originated and supported by the ardent promoters of foreign missions: and societies less directly religious in their aim, but directed toward the improvement of the condition of the humbler classes, have the same origin and chiefly the same supporters. For example, The LONDON CITY MISSION, which last year expended over £23,000 in its great work, would scarcely be enriched by the contribution of a shilling from those who patronize foreign missionary associations and preach home charity. At the 17th anniversary of this Society it was stated that the number of missionary visits within the year amounted to 1,176,655; 100,713 visits had been paid to the sick and dying; and 21,303 meetings had been held for the purpose of prayer and Scripture reading. The society had distributed 1,750,000 tracts; 384 drunkards, and 138 abandoned women had been reformed; and 551 communicants had been received by the society in its various districts. The prevailing vice of Sunday traffic, too, had engaged the attention of the missionaries, and some success had attended their labors for its prevention. Still Sunday traffic was, and was likely to remain, a crying evil, especially in the poorer quarters of the town.

From this Society sprang the TOWN MISSIONARY AND SCRIPTURE READERS' ASSOCIATION. From the fifteenth annual report of this society are gathered the following facts:

"It has formed more than fifty town missions, which are now for the most part working efficiently but separately from the parent society. There are also forty-four auxiliaries in connection with it. The number of missionaries has increased from fifty-one to sixty-two, but in the aggregate, there are now 250, exclusive of a large number who are in immediate connection with the Church of England, and with other bodies. New missions have been established during the past year in six towns and four village stations. Additional missionaries have also been sent to the stations at six other towns. The colporteurs in London have made 72,811 visits, and sold 1,526 copies of the Scriptures, principally to domestic servants. Eighteen missionaries are supported in different country districts by as many individuals. From the statistics of one rural village lately visited, it appears that forty out of every hundred persons above twelve years of age could not read, and that fifty-five per cent. of these habitually neglected public worship."

A brief summary exhibits the effective working of the society.

"Visits paid 215,411; visits to the sick, 29,062; meetings held, 4,821; Scripture readings, 159,944; tracts distributed, 171,925; death-bed visits, 1,064; dying persons visited by the missionary only, 325; children sent to day-schools, 762; children sent to Sunday-schools, 610; induced to attend public worship, 1,118; hopeful conversions, 341; induced to become communicants, 149; copies of the Scriptures sold, 2,820. The financial condition of the society was prosperous. Its income during the past year was £1,555 14s. 4d.; being an increase over last year of £715 16s. 7d."

The CHRISTIAN INSTRUCTION SOCIETY, though with limited resources, is laboring in the same field, carrying light to those who will not come to it.

The YOUNG MEN'S CHRISTIAN ASSOCIATION is of a kindred character, though addressing itself to a class socially and morally in a better position. The annual meeting was second in interest to none, and presented a very gratifying spectacle to visitors and friends. More than 300 members and friends sat down to an early breakfast, before seven o'clock; Lord Harrowby presiding, and the Hon. A. Lawrence being among the visitors and speakers.

THE RAGGED SCHOOL UNION, which appears to be but of yesterday, presents itself in the full and vigorous maturity of eight years healthy growth; and its Report has a most pleasant and interesting tale to tell; the following in brief:

"The emigration-fund amounted during the year to £621, of which £394 have been expended. The general fund reached £7,510, from which there remains a balance in hand, after all payments, of £376. Fourteen new schools have been opened, and the total number of them now included in the Union is 110. It embraces 1,600 voluntary teachers, 200 paid, and 13,000 pupils. The annual income is £2,800, not including the sums raised in each district; and the annual subscriptions are £700. An agent has been appointed to make regular inspections of the schools, and the committee pay them occasional visits. The unsectarian character of the education given is strictly adhered to. There is a prospect of the immediate establishment of 'A Ragged Child's Home' by the liberality of a private individual. A home has been provided for children whose mothers are out charing and washing; and there is a weekly meeting of mothers for mending clothes and other purposes, calculated to promote the comfort of their destitute offspring. The 'Shoe-blacking Society' is in a very prosperous condition. The average weekly earnings of the thirty-seven little red-coated boys is 7s. each, and was much higher during the period of the Great Exhibition. Out of £650 earned by the cleaning of 156,000 pairs of boots and shoes the sum of £360 was paid to the boys, £140 absorbed in working expenses, while the balance, £151, was deposited in the savings banks by those boys who had been most industrious and thrifty. An experiment of employing some young lads as broomers, to sweep the pavements, met with partial success; and another of getting the most trustworthy shoeblacks, and *especially those who had deposits in the savings bank*, stationed as messengers at the railway termini. An attempt to provide girls with work as 'steppers,' or cleaners of doorsteps, has failed; and the committee are anxious to obtain some suitable kinds of occupation for girls as well as boys. The shoe-blacking system has been established at Brighton, Liverpool, and Dublin, as well as in the metropolis, and will, no doubt, soon be extended to all our large towns. The Union has provided the means of emigration for fifty four young persons, of whom thirty-seven have gone to Australia and seventeen to America. A magazine has been established for the use of the children, and has a circulation of 7,000. They have also purchased 8,000 Bibles, at sixpence each. Through the kindness of the Earl of Shaftesbury and other friends, 1,223 of the most deserving boys and girls visited the Exhibition. In a long list of towns to which the benefits of the ragged-school system have been extended, and as one example of the recognized necessity and usefulness of these schools, it is stated that in Liverpool alone twenty have been established under a local union."

THE PEACE SOCIETY.

The thirty-sixth anniversary of the PEACE SOCIETY was well attended, and the occasion was fitly used to strengthen the general feeling against the Militia Bill. The Secretary reviewed the past labors of the society and described the exertions made during the past year; adverting to the Peace Congress, held in July, he described it as one of the noblest and most inspiring spectacles that ever gratified the eye or gladdened the heart of the wise and good. The committee had availed themselves of the opportunity afforded for the diffusion of their principles among the great concourse of foreigners drawn to London during the Exhibition, by preparing and publishing a large number and variety of tracts and publications on peace in the French, German, and Italian languages. Many thousands of them were distributed in various ways, and will, it cannot be doubted, be productive of lasting and valuable results. The regular operations of the society, by means of lectures, meetings, circulation of tracts, &c. had been carried on during the past year with more than ordinary activity.

The spirit of the House of Commons in discussing and pressing through the militia bill was justly and sharply criticised, and the inconsistencies of the official advocates of the measure pointed out.

The Rev. W. Brock, in speaking to a resolution, referred to a somewhat equivocal opinion which had been inconsiderately expressed by one of the speakers at the meeting to hear the expelled Scottish missionaries:

"It was often said, somewhat facetiously, 'I am not a member of the Peace Society'; he (Mr. Brock) would say, that he *was* a member of the Peace Society, and stand upon his dignity in saying it. He advocated peace in his family, in his pulpit, and wherever he had an opportunity. It was said at a recent meeting at Exeter Hall, by one of the speakers, 'I do not know whether there are any members of the Peace Society here,' mentioning it as a sort of apology for them if there were; and he then added, 'There are worse things worse than war.' And this sentiment was applauded by the meeting. When he (Mr. Brock) called to mind all the fearful consequences of war, he did not think there was anything worse. Certainly, the expulsion of Protestant missionaries from Hungary was not worse. If God had put a barrier in the way of his truth, man should let it alone, and not do evil that good might come. Missionaries had been expelled from Madagascar; and then, in God's own time, what glorious results had taken place, almost without the agency of preachers! The destruction of human liberty was not worse than war. If he could liberate the whole of the slaves of America to-morrow, by military force—much as he deplored their condition—he would not do it. He thought there were not many things worse than war; and in looking to the history of early Christians he was confirmed in this opinion. Celsus charged them with cowardice, as many now charged the members of the Peace Society; but Origen said, 'No, it is not cowardice—it is dread of doing anything except offending Christ.' And when Maximilian was told, 'You must fight,' he replied, 'I can't'; 'You shall,' 'I won't.' That was true bravery; and many a man who would not fight would submit to imprisonment, and undergo hardships in foreign lands—which required more heroism than the mere display of brute force on a battle-field. War, under all circumstances, offensive or defensive—no matter what its accompaniments—in every conceivable aspect in which the mind could look at it—was in direct antagonism to that Gospel the annunciation of which to man was 'Glory to God in the highest, on earth peace, and good will towards men.'"

The continued contest with the native tribes of Africa, and the hostile movements against the Burman Empire, were the subjects of deprecating resolutions.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

The annual meeting was large and influential; Mr. G. W. Alexander presided, and Mr. Scoble presented a Report which recapitulated the labors of the society, and described the character and aspects of slavery in the various states in which it exists. The following is one of the resolutions:

"That this meeting greatly deplore the progress of the slave power in the United States, aided as it has been, unhappily, by the leading statesmen and the religious sects and the more prominent ministers of religion; and the avowed determination of its partisans to extend the baneful system of slavery into territories belonging to the United States now free. They would, looking for the Divine blessing, express their unabated confidence in the ultimate triumph of the anti-slavery cause; and encourage, by their sympathy, support, and prayers, their fellow-laborers in that country, who, in the spirit of enlightened humanity, and on Christian principles, are directing their best efforts to promote the immediate and complete abolition of American slavery. And that whilst this meeting, impressed with the duty of the Christian Church to have no fellowship with the unfruitful works of darkness, deeply lament that the leading sections of that Church in the United States should yet support, either by direct participation or indirectly by other means, the atrocious system of American slavery, they would nevertheless rejoice in the fact that there are large and growing numbers of Christians of all denominations in that country, who, faithful to their great responsibilities, bear their solemn testimony against it, and zealously labor for its overthrow. That in view of these facts, the committee conceive it to be the imperative duty of the several sections of the Christian Church, the religious associations, and the ecclesiastical organizations of this country, to unite in giving practical effect to their professed hostility to slavery by refusing to receive into their fellowship, or otherwise to countenance American slaveholders or their abettors; and by expressing their determination to receive with double honor all who, in the spirit of fidelity and love, are unequivocally and actively opposed to that great iniquity."

In moving this resolution the Rev. J. Burnet said:

"It was thirty-seven years since he had first spoken on the slave question in public, and his stupidity indeed must be perfect if he did not know by this time something, at least, about the matter. He had had the honor of working personally with Clarkson on this subject, and with Wilberforce, and with Fowell Buxton, besides reading through every blue-book which had emanated from either House of Parliament. He would not say that those reports were always valuable; but there was no question of this—that whoever bore his Maker's image in his soul—for the Maker had no body—ought not to be sold, and worked, and lashed by his brethren. The subject of the resolution was America, and the slave-trade in America. He had no intention to traduce America. On the contrary, he regarded America as a great deposit of civilization, separated from this country only by the Atlantic, which was the great link of commercial intercourse; but having one pecu iar feature to render it essentially different in a social and moral point of view from Great Britain. 'America was still a stronghold of slavery, and in that character he did complain of her."

The American Colonization Society, and the Fugitive Slave law, were the subjects of a resolution couched in the following terms:

"That this meeting cordially approve of the efforts now being made by the people of color to secure for themselves the full enjoyment of their rights as citizens of the United States; and also heartily concur in the reprobation they express of the spirit and proceedings of the American Colonization Society, which, by fostering a cruel and unrighteous prejudice against them, and by coupling the emancipation of slaves with their expatriation, aims at their ultimate removal from their native land; and would cheer them on in their noble efforts at self-improvement and elevation, persuaded that, under the Divine blessing, it will prove a grand means in improving their position, and in defeating the designs of their enemies. And that whilst this meeting view with feelings of sorrow and indignation the cruel operation of the Fugitive Slave law, by which slaves who have sought refuge from oppression in the free states of the United States, are by an unjust and summary process delivered over to their alleged owners; and by which the liberty of persons of color, free either by birth or purchase, or the act of their former masters, is greatly endangered; it affords them the highest satisfaction to learn that large numbers of these several classes have sought and found a secure asylum in Canada, where, under the protection of just and equal laws, they are rapidly improving their condition, and are esteemed by those who know them as a valuable part of the community."

A friend of the society and of the cause of freedom gives £1,000, toward £2.000 necessary to establish or re-establish a scholastic and religious institution for self-liberated American slaves in Canada.

EVANGELICAL CONTINENTAL SOCIETY.

The meeting of this small association was held in Craven Chapel, Dr. Leifchild, the minister presiding. The Rev. MM. Leon Pilatte, Watteville, and Giraud were present, and addressed the meeting. The last time M. Leon Pilatte was in England he could not speak a word of English; thanks to American training he was now able to interest his audience by a speech delivered in good, plain, effective English. Rev. B. Noel interpreted for M. Giraud, who described the obstructions and persecutions now going on in France. M. Giraud having been a Catholic priest has been unrelentingly persecuted and driven from France. He spoke of having in some places addressed four or five thousand Catholics, many of them anxious to get rid of Catholicism. M. Watteville represented the Evangelical Society of Geneva, which when he left home was 15,000 francs in debt. In fact all the continental societies are embarrassed for want of funds, and that of Belgium almost at a stand-still. Last year the income of this society was only £400: the report tendered "special thanks" to Rev. B. Noel for the efforts he had made in its behalf during the year. The income has been raised to £710.

Dr. Leifchild in asking for a liberal collection, mentioned a fact which shows the numerous claims made on the Congregational churches of England. In his own church there were *thirteen* auxiliaries in aid of so many religious societies.

AGRICOLA.

GENERAL ASSOCIATION OF IOWA.

FROM OUR IOWA CORRESPONDENT.

DUBUQUE, IOWA, June 9, 1852.

To the Editors of the Independent:

GENTLEMEN:—The General Congregational Association of Iowa held its annual meeting last week at Muscatine, commencing on Thursday evening and continuing until Monday morning. It was fully attended, and was one of the most interesting as well as important sessions ever held in this body. There were present twenty-eight ministers and delegates, representatives of other bodies, and corresponding members.

According to usage, one hour was spent in devotional exercises, conducted, in the absence of the pastor of the local church, by the oldest minister present, viz., Rev. A. Turner, jr. The Association was organized by choosing Rev. J. C. Holbrook Moderator, and Rev. Messrs. Salter and Gaylord, Scribes. Rev. Messrs. E. Adams, E. B. Turner and Dr. Cooley were appointed a committee on overtures. Adjourned to Friday morning at 8 o'clock.

Friday morning, after half an hour spent in devotional exercises, the roll was called, and the minutes of last meeting, rules of business and docket of the register were read. Rev. D. S. Brainerd, of Lyme, appeared as delegate from the General Association of Conn., and Rev. J. J. Marks, of Quincy, from the Synod of Illinois. Rev. A. S. Cheesebro, of Chester, Conn.; C. Peabody, of St. Louis; R. Mears, of Quincy, Ill.; S. S. Howe, A. Van Vliet, J. M. Gumble and Geo. Miller were invited to sit as corresponding members.

Rev. J. A. Reed was chosen register for three years. Reports were heard from our delegates to foreign bodies. The resolution laid over from last year touching the relations of the A. H. M. Society to slavery was called up, and after considerable discussion was referred to a committee consisting of Messrs. Coleman, Emerson and Brainerd. Messrs. Spalding, Coleman and Watkins were appointed a committee to prepare a narrative of the state of religion. Took a recess till 2 o'clock, P.M.

At 2 o'clock the committee on supplying the Germans in this State with the means of grace, reported that the plan adopted last year had not been carried out for want of men to labor in the way proposed (lay preachers) and that *on that account* the system was impracticable, and asked to be discharged. Report laid upon the table. After a season of devotional exercises, the narratives and statistical reports, prepared by the clerks of the minor associations, were read, and addresses were made by the delegates from other ecclesiastical bodies, and responded to by the Moderator. Took a recess till 8 o'clock, P.M., when Rev. Mr. Marks preached from Dan. 7: 10-24. Adjourned till 8 A.M.

Saturday. 8 A.M., after half an hour spent in devotional exercises, session was opened and roll called, and minutes of the preceding day read. *Mount Pleasant* was then fixed upon as the next place of meeting. This town is situated about 25 miles in the interior from the Mississippi, and is connected with Burlington by a plank road.

The committee on the relations of the A. H. M. Society to slavery reported resolutions, which, after discussion, were re-committed, and Rev. Mr. Cheesebro was added to the committee.

The committee appointed at the last meeting to receive and disburse funds to aid feeble Congregational churches in this State in erecting houses of worship, reported that $1102 had been received and expended through them, and through individual ministers to whom contributions had been committed, and including the amount raised by some of our own abler churches; those of Denmark, Dubuque and Burlington having done the most. With this sum *fifteen* edifices had been commenced or completed, at an expense of from $480 to $1500 each, the whole amount raised for this object exceeding *ten thousand dollars*. From this statement it will be seen how important is this department of our home missionary operations, and how useful is a small sum contributed for this object. Very few, if any, of these fifteen houses of worship would have been undertaken had it not been for the stimulus afforded by the promise of aid to the amount of from $50 to $100; whereas the sum of $1100 judiciously expended has secured so many sanctuaries to be erected, and the large amount of *ten thousand* dollars to be raised by our weak and feeble churches. Where, let me ask, has the same sum been more productive of good? It is gratifying to know that eastern Christians have become disabused as to the necessity for contributions for this object, and it is to be hoped that the day is not distant when it will become a part of the settled policy of the churches to devote a certain small per cent. of the home missionary funds to this purpose. I trust the Congregational Council, soon to be held, will act decidedly in reference to this matter, and that our benevolent friends at the East will contribute liberally to meet the wants of the new churches in this respect. The report of the committee was accepted, and they were continued for another year. The committee consists of Rev. Messrs. A. Turner, jr., Denmark; E. Adams, Davenport; and John C. Holbrook, Dubuque; to either of whom remittances may be made.

The following delegates to corresponding bodies were then appointed, viz., to the Gen. Asso. of Conn., Gaylord; Mass., Robbins; N. H., Burnham; Maine, Emerson; Vermont, Waters; N. Y., Salter; Michigan, H. N. Gates; Illinois, A. Turner; Wisconsin, E. B. Turner; Synod of Illinois, H. Adams; of Peoria, Holbrook; Ger. Ev. Conf. of the West, Spalding. Voted that the clerks of the minor associations report next year the dates of the organization of their respective churches. Messrs. Spalding, Cobb and E. Adams were appointed a committee to prepare resolutions in reference to the death of Rev. W. A. Thompson, lately a member of this body, by drowning.

On motion resolved, that we approve of the principles of the Maine liquor law, and rejoice in their adoption by several States, and that we will do all that is in our power to secure the enactment of a law in accordance with them by our Legislature at its next session. Took a recess till 2 o'clock, P.M.

2 o'clock. The report of the committee in reference to the Germans was taken up, and the subject of supplying them with the means of grace was fully discussed by Rev. Messrs. Gumbell, Madoulet and Van Vliet, Germans,—and Reed, Turner and Holbrook. It appears that there is great difficulty in reaching and benefiting this class of our population, which is quite numerous and increasing. The Dubuque Association has done something, and has now several German churches and ministers in its connection. The *great* difficulty, however, consists in the want of the right men to labor in disseminating the Gospel. The committee appointed last year was continued.

After prayer, the condition and prospects of *Iowa College* were considered. Statements were made by Rev. J. A. Reed, one of the executive committee of the board of trustees, from which it appears that there have been upward of sixty students connected with the institution during the past year, including the preparatory department. There are two professors, and two or three more are needed, as well as an additional building, and an increase of the library and apparatus. The whole value of the property of the corporation is about $13,000, including $5000 for the endowment of a professorship given by a gentleman of Conn. Rev. E. Adams introduced the following resolution, which was passed, after remarks by himself, H. Adams, Reed and others, viz., that the condition of Iowa College demands the constant prayers and annual contributions of our churches for its growth and prosperity. A subscription paper was then circulated, and upwards of $150 pledged, chiefly by the ministers present. Their wives, also, and a few other ladies subscribed about $80 in addition, which will be increased to $100. Thus it will be seen that the institution has a strong hold upon the affections and confidence of the ministry, and that they are willing to set an example of self-denial by involving themselves to some extent to aid in sustaining it. May we not hope that there are wealthy Christians at the East who will add their thousands to endow its professorships, &c., and make it a blessing to this State?

The committee on the relations of home missions to slavery reported a resolution expressing strong confidence in the officers of the A.H.M. Society in the administration of its affairs, but deeply regretting that any of the funds of that Society should be appropriated to the support of missionaries who do not regard and treat slavery as a disciplinable offense in the churches; and also one directing our delegates to corresponding bodies to express to them our views, and the scribes to furnish the secretaries of the A.H.M. Society with a copy of these resolutions. This subject was fully discussed by the members of Association and delegates from other bodies and corresponding members present. There seemed to be a very general agreement that something ought to be done to guard against any real or apparent countenancing of the system of slavery by the churches associated in the work of missions, while yet no ultra or fanatical views were expressed. There is a deep and solemn conviction in the minds of our ministers that the churches must be divorced from this iniquitous system, and that it is time that selfish slaveholding, as now practiced in many missionary churches, should be abolished and become a bar to membership.

The committee on overtures reported a preamble and resolutions in reference to the relations of Congregationalists and Presbyterians in the home missionary work, and which I will not quote at length as they were directed to be forwarded to you by the scribes for publication. The substance of them, however, is, that we regard our polity as scriptural and adapted to promote the best interests of the churches, but that we consider ourselves one, in the main, with our Presbyterian brethren in doctrine and mode of operations to advance the cause of Christ; that we regard the evils of division among Christians to be so great that we recommend in those places where but one church organization is required, that the members of both denominations unite on a common basis, leaving the majority to decide the form of polity; and that this is the principle on which we have always acted, and that we are willing to pledge ourselves to our Presbyterian brethren, to continue to act upon it *whether we continue to be associated with them in the home missionary work or not.*

During the discussion of this subject a very full and frank expression of views and feelings was made, and many interesting facts were elicited. Among other things the members of the "Iowa band" of missionaries, who came to this State some years ago from Andover, corrected the misstatements so often reiterated as to the influence exerted over them to induce them to become propagandists of Congregationalism, and they also peremptorily denied the charges of having revolutionized Presbyterian churches, &c. Two numbers of the *Christian Observer* were produced in which these false accusations were republished editorially, *last month*, connected with the most abusive and scurrilous remarks in reference to western Congregationalists as not being of the same views and spirit as those of New England, &c. From the above action it will be seen that the Congregationalists of this State are not obnoxious to the charges of sectarianism and enmity to Presbyterians that have been so industriously circulated, and that although some of them are of opinion that the external union of the two denominations had better cease, that still they *all* wish to cultivate friendly and harmonious relations with those now associated with them. The resolutions were *unanimously* adopted.

Resolutions were also reported and passed approving of the proposed Congregational Council in September, and of Albany as the place, *or* if necessary to secure a full New England representation, of some point still farther East. Saturday evening Rev. Mr. Chesebro, of Conn., preached.

On Sunday there was a prayer meeting at 9 o'clock, of deep and solemn interest; Rev. O. Emerson preached in the forenoon; at 2 o'clock Messrs. C. H. Gates and Waters addressed the united Sabbath-schools; at 3 o'clock Messrs. Peabody and Holbrook administered the Lord's Supper, and at 8 o'clock Rev. Mr. Brainerd, of Conn., preached. The pulpits of the O. S. Presbyterian, the Baptist, the United Brethren and the German churches were supplied by members of the Association. Monday morning, at 5 o'clock, the Association re-assembled and finished its business, and adjourned.

At 8 o'clock, on Monday morning, there was held a farewell meeting, which will long be remembered, in which brethren recounted their joys and sorrows, and mingled their prayers and sympathies, and such was the deep and tender interest of the occasion that tears were freely shed by old and young, male and female (for the wives of the ministers were present), and it was found to be impossible to close the exercises until 11 o'clock, although many were anxious to be on their way to their far distant fields of labor. One minister and his wife were present from the Missouri river, having come three hundred miles by land to attend this hallowed convocation. To realize the interest felt in this annual gathering of the scattered laborers in the work of the Gospel in this State, it must be remembered that few of the ministers have any fellow-laborers nearer to them than from 15 to 50 miles, and that this annual meeting is the only occasion on which they can all come together. It also adds much to the interest of the occasion that the wives of the ministers are as regular in their attendance as their husbands, and thus is brought together a large body who sympathize together in their experience, and who form intimate acquaintance with each other and mutually strengthen and encourage each other in their work.

A circumstance occurred during the session of the Association of a remarkable nature, and the impression of which will be indelible on the minds of all who were present. It will be remembered that Rev. W. A. Thompson, formerly connected with this body and laboring in this State, but more recently laboring at Port Byron in Illinois, on the Mississippi river, was drowned on his return home from attending the Association in his vicinity. This happened about five weeks ago, and his body had not been recovered. On Saturday morning it was discovered in the boom of a saw-mill at Muscatine, where our Association was in session, and a coroner's inquest held, and a verdict rendered that it was that of an unknown person who had been murdered by stabbing. The body was interred, but it occurring to some of the members that it might be the corpse of brother Thompson, a committee was appointed to have it disinterred and examined. This was done, and it was identified beyond doubt as his; but three medical men declared that there were no marks of violence upon it. The clothes were taken off and sent to his widow, and on Sunday morning early funeral services were attended in the cemetery. How remarkable that after five weeks the remains of this beloved brother and devoted missionary and fellow-laborer with us, should have floated down a distance of sixty miles, passing several towns, and be thrown ashore at the time and place when and where the Association was in session! It seemed to be an impressive admonition of Providence to those assembled there, and was so regarded. It gave great solemnity to all the exercises of the Sabbath, and many allusions were made to it, and many touching references were had to the character and usefulness of the deciation adopted some appropriate resolutions in reference to the life, labors and death of Brother Thompson. He was cut off in the midst of his labors and usefulness, but his works do follow him, and though dead he yet speaketh.

The General Association of Iowa was organized seven years ago at the place where the present meeting was held. It has now fifty-two churches and fifty-four ministers connected with it, and there are four churches and four ministers not yet associated; several of them on the Missouri river on the extreme western frontier. Of the forty-four associated ministers, but forty are actually engaged in ministerial labors, the others being agents, professors, &c. The whole number of church members is 1864 (several ministers and churches formerly connected with us in Illinois have during the past year transferred their relations to bodies in that State). The whole amount of contributions to benevolent objects has been $2210, being a little more than one dollar to each member of our churches, and when it is remembered how much has been raised for building houses of worship, &c., this will be regarded as fully equal to, if not beyond the average contributions of, the churches in the older States. One of our churches raised nearly $700 for the cause of benevolence the past year.

Respectfully yours,

J. C. H.

GENERAL ASSOCIATION OF CONNECTICUT.

This venerable body met at Danbury, on Tuesday, June 15th. Rev. Nathaniel Hewit, D.D., was chosen Moderator; Rev. Jonathan Brace, Scribe, and Rev. Chauncey Goodrich, Assistant Scribe.

ROLL.

Hartford North, Shubael Bartlett, W. Thompson, D.D.
Hartford Central, W. W. Patton, Noah Porter, D.D., J. L. Wright.
Hartford South, James A. Smith, Elisha C. Jones, Fred. W. Chapman.

ticut system, viz, that the grand jurors who frame the indictment, may also sit as judges upon the trial. ENS.]

Dr. Porter laid much stress upon the fact that Dr. Bushnell could at any time be presented for trial upon a complaint from three members of his church; but no such complaint had ever been made, although the church is one of the most intelligent and competent in the State. This is a significant fact. A good mother, once a member of Dr. Hawes's church, one who knows what orthodoxy is, had recently said to him, 'O could these brethren in Fairfield West come and hear Dr. Bushnell preach, and see him live, they would not wish to take him away from us!' [This reminds us of the remark of an intelligent and pious man after hearing Dr. Bushnell recently in this city. "Heretic or not, that man knows how to come to God in prayer, and how to reach the heart and the conscience in his preaching."]

Why don't Fairfield West get three members of Dr. Bushnell's church to make a complaint? Why don't they make one themselves? The door is open. The Hartford Central has had no trial of Dr. B., it has not pronounced a judgment in the case, it has made no acquittal; it has had a fraternal conference, and has concluded only that the way is not clear to go forward and charge him with heresy. Is it to be supposed that a man is a heretic, and shall he be prejudged a heretic, when no member of the church or of the Association, or of the Consociation, nor any pastor, has entered a complaint against him?

Rev. Theophilus Smith submitted a written argument to show that there were precedents in the history of the General Association for such action as was now desired. This document evinced much research, and was interesting as a matter of history, although none of the cases cited bore any very close analogy to the case in hand. He remarked that it was sometimes useful to be forced back upon general principles to see what our powers are. He contended that a part of the questions submitted were in order, because they were only suppository and theoretical. [This ingenious method of foisting in doubtful questions by the aid of others admitted to be valid, was several times resorted to during the discussion.] The address of Mr. Smith was able, and was listened to with much interest. When he concluded the Association adjourned till Wednesday, at 8 A.M. The evening was appropriated to a public meeting for hearing the agents of benevolent societies.

WEDNESDAY MORNING.

The debate on the Memorial was suspended in order to hear the reports of delegates from corresponding bodies. Rev. Dr. Hatfield, who remarked that he represented *The* General Assembly of *the* Presbyterian Church in *the* United States of America, made a full statement of the growth and prospects of that body, and re-affirmed its ardent affection for Congregationalists, notwithstanding all that was said against them on the floor of General Assembly, which, however, was aimed not at New England, but at the Congregationalism of the North-West!

Rev. Mr. Chickering made a very chaste, pertinent and affectionate address in behalf of the General Conference of Maine. He was followed in suitable addresses by delegates from the other general Congregational bodies in New England. The following statement was submitted by Mr. Thompson, the delegate from New York, and as it contains facts of considerable importance, at the request of several members of the General Association it is published entire.

MR. MODERATOR AND BRETHREN OF THE ASSOCIATION:

It is with no merely formal courtesy and with no ordinary cordiality, that the General Association of New York tenders to the General Association of Connecticut its Christian salutations As the child though grown to man's estate, and charged with public cares and responsibilities feels ever in his mother's presence the docile freedom and joy of childhood, so does the Association that I this day represent, indulge in the presence of this body, an affectionate, docile, and [illegible] mainly along the lakes and rivers of central and western New York, and amid the cultured vales and hills of that great Empire State where the pioneer missionaries of your society once threaded the unbroken wilderness and preached in rude log huts, to us now gathering a numerical, a pecuniary, and a spiritual strength that seem destined to make our body one of the most influential of the many and strong denominations established in our State, Connecticut answers to the Jerusalem that is above, in this at least, that she is the "mother of us all." We feel therefore that in your presence we may speak freely and confidingly of all that has befallen us since you dismissed us from leading-strings, of our hindrances and trials, of our mercies and our progress. Loving our mother as we do, we may be privileged to say in all confidence and good nature that we have felt some inconvenience from her second marriage, which took place in 1801, while we were yet in our infancy. The foster-father to whom that Plan of Union introduced us, has sometimes looked at us askance when her back was turned, as if we were interlopers in the common homestead for which our mother brought her full dowry; sometimes he has even talked harshly to us and has threatened some of us with severe measures whenever he has caught us out alone in some new part of the field. We do not come to pour complaints in our mother's ear, for we feel that we are old enough and strong enough take care of ourselves. but the relation that we yet love to cherish leads us to presume that Connecticut will not be indifferent to the fluctuating fortunes of her own children in another State.

Although Congregationalism has had an existence in the State of New York from the latter part of the last century, it is not yet nineteen years since our General Association was organized. Through the medium of the Plan of Union —which for the most part has been practically a plan for the absorption of Congregational churches into the territorial organizations of another denomination—Congregationalism in New York has imparted much of its life to the Presbyterian church. In 1804 the first Congregational Association in western New York was organized, upon the military tract embracing the tier of counties west of Oneida. It embraced several ministers and churches of New England origin, and was for a few years in a highly flourishing condition. The Oneida and Ontario Associations had then been for some time in existence, and there was sufficient Congregational strength in the State to have formed a General Association. But in 1807 this Middle Association entered into a union with the Synod of Albany by virtue of which it was received into that body on the basis of a Presbytery, its churches retaining the Congregational discipline. The result of this Union was that in 1810 this Middle Association, then consisting of some twenty ministers, was divided into *two Presbyteries*, Cayuga and Onondaga, with a view to constitute the Synod of Geneva.

In the same year a Convention of Congregationalists was held at Clinton to consider the expediency of organizing a General Association for the State. Seven district associations were represented in this Convention; but the Plan of Union was urged as an objection to the organization of a General Association, and the Convention adjourned without accomplishing that object. In a few years five of the seven associations represented in that Convention had either been transformed into presbyteries or had become extinct.

So general has been this absorption of Congregationalism in our State by the Presbyterian bodies, that it is computed that some 200 Congregational churches go to swell the rolls of Presbyteries in New York. In one Synod embracing 119 churches, 69 are Congregational, and but 50 Presbyterian.

The following are the details as stated in the late meeting of the General Assembly at Washington, by a member of the Otsego Presbytery:

"In the Presbytery of Tioga there are fourteen churches, of which eight are Congregational. The Presbytery of Chenango has seventeen—about equally divided between Presbyterian and Congregational churches. The Otsego Presbytery has eighteen churches, also about equally divided. St. Lawrence Presbytery, eight churches—equally divided. Cayuga Presbytery, twenty-three churches, nearly or quite one-half Congregational. Oswego Presbytery has twenty-two—eleven Presbyterian and eleven Congregational. Cortland Presbytery sixteen churches—four Presbyterian and twelve Congregational."

In this state of things it is obvious that the General Association of New York represents only a part of the Congregational strength in the State, and can give but a very imperfect view of its statistical condition. The General Association has recommended the practical abandonment of the Plan of Union wherever this can be done without injury to the local interests of churches and communities;—the canceling of all ecclesiastical unions whatever, with a view to a more peaceable and cordial co-operation with our Presbyterian brethren in the common enterprises of Christian benevolence. We presume that no more churches will be organized in the State upon the Accommodation Plan, and that many now existing upon that basis will gradually and peaceably withdraw from it, or will be driven from it by a too stringent denominational pressure upon the other side.

This declaration may sound strangely in view of the fact that the General Assembly meeting at Washington voted to re-affirm the Plan of Union: but the practical course of our Presbyterian brethren with reference to Congregational ministers invited to settle over Presbyterian churches is commonly to urge their union with the Presbytery, and to denounce membership in a neighboring Association as divisive. Indeed there are cases within our knowledge where a Congregational minister in such circumstances has been constrained to unite with Presbytery as an *indispensable preliminary* to his installation; and this although the brother had a decided preference for Congregationalism, although the third article of the Plan of Union provides expressly for the settlement of a Congregational minister over a Presbyterian church without changing the ecclesiastical relations of either, and although the church was organized on the Accommodation Plan and supported from the treasury of the American Home Missionary Society.* Such too generally has been the practical administration of the Plan of Union toward Congregationalists through the State. The Congregationalism of New York, thus slighted, is the Congregationalism of New England. You have long been familiar with the harmony of the name Union: we would have you understand something of the friction of the thing. We are entirely satisfied that for the sake of the peace and harmony of the two denominations and the efficiency of each, there should be no further attempt to unite upon one *ecclesiastical* platform systems so incongruous. Our Association has come deliberately and unanimously in two successive annual meetings to the conclusion that while there should be no sudden and violent disruption of existing ties, and no attempt to create parties or divisions in the churches, the Plan of Union should be suffered gradually to fall into disuse; and in this view many of our Presbyterian brethren seem to concur.

At the same time we feel that we have certain affinities of doctrine, of practice, and of history toward our Presbyterian brethren more powerful than those that bind us to any other denomination of Christians. We love to co-operate with them in the great work of our common Lord. While therefore we discard all impracticable plans of ecclesiastical union, we greatly desire continued union or co-operation with them for benevolent purposes. We stand by the American Home Missionary Society; and we will stand by it whoever may desert it. But we stand by it as it is; a Society untrammeled by sectarian organizations, acting through its own undenominational or mixed committees and agencies in the disbursement of its funds, and not through any local ecclesiastical bodies, committees, or agencies whatsoever, and amenable not to ecclesiastical bodies, but to the great commonwealth of Christians whom it serves. It should not be a mill to grind the grist of other bodies. We love to join our Presbyterian brethren in such an organization; and we labor with them all the more freely and cordially in that relation because we are not bound to them by any mixed ecclesiastical ties. We will have no family quarrel upon our soil. Our prayer and our study is for the things that make for peace. The General Association of New York will never become the propagandist of denominationalism, while yet it will steadfastly maintain the very life of the fathers of New England. We wish to exist as a denomination, and we have demonstrated that Congregationalism can exist out of New England.

The General Association of New York, though formed so lately as 1833, and in these unpromising circumstances, embraces eleven district associations — two organized last year,—containing upwards of 150 churches and about 10,000 members. We are scattered over a wide territory that it is impossible to act as a unit or to keep up so intimate a connection between the churches as you here enjoy. We are, also, as a denomination, so small in comparison with others, that our influence is but little felt in the great movements of reform in our State;—the influence is rather that of individual pastors and churches than of the denomination. Yet as a denomination we are by no means remiss or uninfluential in measures for the promotion of temperance, of liberty and of social reform. And while the influx of foreign emigration is in danger of transforming the city of New York from a Protestant into a Popish city, in infidelity and increasing intemperance and vice, we humbly endeavor to do our part for the right education of the young, for the instruction and conversion of the ignorant, and for the defense of public morals. It is the confident hope of the friends of Temperance in New York that the next session of the Legislature will witness the passage of a liquor law similar to that which now honors your statute-book as well as that of Maine. Possibly, as in a former instance, that sagacious body may make an exception in favor of New York city, but I do not doubt that the popular vote the city would decline the honor of being made the receptacle of all the drunkards of the land.

As the progress of Congregationalism in New York city and its vicinity has been particularly marked, and as the strength of that denominational interest in the State now lies very much in that quarter, I may be indulged in a brief statement of its condition and prospects there.

When, seven years ago, the present delegate left Connecticut for a post in New York, he was the only pastor of a Congregational church in either New York or Brooklyn, which was understood to be in relations of affinity with New England. Now there are in those two cities thirteen Congregational churches, with settled pastors or stated supplies, numbering about 2,000 members. Within these seven years these churches have invested in church buildings more than a quarter of a million of dollars; within a little more than a twelvemonth past, $84,000 have been paid or secured in *bonâ fide* subscriptions to liquidate the remaining debts upon these buildings; while during the seven years these churches have contributed not less than $75,000 to general objects of Christian benevolence. If the same facts could be alleged of Episcopalians or of Catholics, they would soon find their way into every newspaper in the land. Several of these churches, in common with many others throughout the State, have enjoyed during the past year refreshing revivals of religion.

In conclusion, Mr. Moderator, allow me with deference to invite the attention of this body to the following resolutions adopted at the last meeting of the General Association of New York:

"*Resolved*, That this Association respectfully suggest to Congregational ministers and church members in the United States the propriety of holding a General Convention or Council, to consider the relations of the Congregational polity to Home Missions, and generally to the spread of the Gospel in this country.

"*Resolved*, That a Committee be appointed to correspond with Congregationalists in other States, relative to the time and means of calling such a Convention, and to co-operate with similar Committees that may be raised in other States, and in any event to issue a call for such a Convention in 1852."

The object of the Convention is prayer and conference with respect to the great work of Home Missions, and the promoting of acquaintance, sympathy and harmony among those of like faith engaged as laborers or helpers in that work. We hope by this Convention to secure the conservation of peace and brotherhood among Congregationalists at the East and at the West, and between Congregationalists and the great sister body with whom they have so long cooperated.

We rejoice in your continued prosperity, and hope to receive from you a delegation at our meeting in Canandaigua, under the auspices of a pastor long known in Connecticut.

Rev. Mr. Kitchell, of Detroit, in a very able address, repelled the unjust and indelicate insinuations of Dr. Hatfield respecting the Congregationalism of the North-West. We hope hereafter to publish this address in full, and therefore give only a mere outline of it here. Mr. Kitchell observed that the Congregationalists and Presbyterians of Michigan knew nothing of the jealousies and alienations referred to as existing at the West, and that nobody would know any such thing but for outside influences—if there were no great annual convocation to keep up a fermentation. Insinuations are thrown out against us, as has been done here this morning, in a vague and general way, amounting to calumny, and the iron is thrust into us hot and rusty. The Congregationalism of Michigan is what New England and especially what Connecticut has made it; and it is as Orthodox as the Presbyterianism of Michigan. All that we want at the West is *non-intervention*; we will take care of ourselves. It is time that you knew us; not by speeches in General Assembly, nor by vague insinuations thrown out here, but come and see us;—come to the proposed Convention. We have no church-extension scheme to propose, and no rupture of existing relations; come, that you may *know* us and may impart to us of your wisdom. The tremulous solicitude of Congregationalists will be quieted by their coming together.

Mr. K.'s manly vindication of the West produced a profound sensation in the Association.

Rev. Mr. Shotwell, of Virginia, delegate from the O. S. General Assembly, made a beautiful and appropriate closing address. Every one was struck with the modesty with which he presented himself as the representative, not of *the* Presbyterian church, but simply of the General Assembly that lately met at Charleston. His remarks were pervaded with a spirit of brotherly love, and were fitted to link the South in closer sympathy with the "Great North, the Mammoth Middle, and the Interminable West." He gave some fine illustrations of the energetic spirit of the church he represented; one of these was that in eight years that body has erected 1900 church buildings.

It was with evident satisfaction that Mr. Shotwell announced that there was not a slaveholder in his own congregation. He stated that in the communion of the Presbyterian Church, O. S., are 300,000 persons of color, many of whom are very carefully instructed orally, in the doctrines of the Bible. [This is a gratifying fact; but in connection with it came up the question, how much are these colored communicants worth upon the average per head? Is not every one of them *liable* to be sold, and torn away from his family and his church privileges;—to be taken from the mild service of Mr. Shelby to the brutal tyranny of Legree! What provision does the church make against this? What influence do church members exert against it? Is the exemption of Mr. Shotwell's church from slavery a result of principle, or a matter of chance?]

When the reports of delegates were concluded, the debate on the memorial was resumed.

President Day opened the discussion with some discriminating remarks upon the point at issue. Has this Association any jurisdiction over the church of Dr. Bushnell? It is a fundamental principle of Congregationalism that each individual church is entirely competent to its own government without consulting any other. This body has nothing to do with the churches—no juridical power. Yet in certain cases it has an *analogous* power, like that of a Legislature in case of a contested election or of the proposed expulsion of a member: the body itself decides the question by investigation.

Now another question is whether the relation of Dr. Bushnell to this body through his connection with a District Association, gives any proper power or *opportunity* to inquire as to his views. On the principle of all voluntary associations, does it not belong to this body to inquire whether one of its delegates is still an Orthodox Congregational minister? So does it or does it not belong to us to say what bodies shall be represented here?

An inquiry whether any member of this body or any district association has forfeited its relationship to this body, if decided anywhere must be decided here. The American Board has nothing to do with the ecclesiastical connection of its missionaries, but may it not inquire whether a missionary candidate is recommended by a body which is sound and is himself sound?

Rev. Dr. Atwater remarked that the Fairfield West Association brings here a question for advice; it is objected that this body has not power or jurisdiction in the premises; if this is granted, still the questions may be proper. There is a variety of questions submitted; *some* are in order. The case involves the unity and order of the whole communion, for which we are bound to consult. We fall back upon our inherent and inalienable power. Shall we admit that we are nothing more than a herd or mob gathered in the street anywhere, and cast aside pose an Association should decide that a member convicted of forgery had done nothing inconsistent with Christian character, might not this Association *inquire* about the case? Hartford Central says the door is open. In regard to the whole subject on which any one could charge Dr. Bushnell they say that there is no ground of judicial proceeding. We would not be brought into that snare; we would not allow these great interests to be imperiled in that maneuver. We never complained that Hartford Central had done nothing, but that it *has* acted, and after remonstrance persists in that action.

This is not a judicial body in such a sense that cases issued in district associations come up here on appeal, but we have the power of judging and of forming an opinion; otherwise we stultify and nullify ourselves. We have an original duty to Christ, deeper than all written constitutions. How was the soul-destroying heresy in Massachusetts met? One office of this body according to the Cambridge platform is that of admonition: it pertains to the advisory property of Congregationalism necessarily to form judgments and to act judicially, though the advice is effective only when the church adopts it as its own act.

Rev. Mr. Learned made a brief and sensible speech elucidating certain points of order. He showed that if the General Association had the powers imputed to it, there would not have been such repeated proposals for a General Consociation.

WEDNESDAY AFTERNOON.

The question of committing the memorials was resumed after the Sacrament.

Rev. Charles Hyde said it would be pleasant, after the united act just passed, to forego farther discussion; but it is to preserve the doctrines set forth by that ordinance, that he felt impelled to speak. He had read and re-read the book with the utmost candor, and he verily thought the great cardinal doctrines of the Vicarious Atonement and the Divinity of Christ are impugned by it. Many doubt or do not see any danger; but ought they not to regard the feelings of so many of their brethren? We do not suppose the Association has any jurisdiction, or judicial power in the case. The memorial asks this body to afford counsel, as it has often done in repeated instances heretofore. Our records are the records of a body having continued existence, though changing its constituent elements from year to year. The moderator continues in office through the year, and he must be the officer of a body in existence.

That we have some sort of power is admitted by Dr. Porter. We ask advice what we are to do.

Dr. Porter. In what line does Fairfield West Association ask our advice what it shall do?

Mr. Hyde. We ask what an Association ought to do in certain cases, which is equivalent to asking what we ought to do. I do not think we should send this question, as we might, to the district associations. We have used our power in deciding who shall be members. We are told that a new Association is to be formed—will we receive its delegates to membership here, until we have ascertained that the body is sound in the faith? If so, then have we not the same power in regard to an existing association, if it leaves the truth? The peace of the churches requires some action. The action of Hartford Central Association does not satisfy great numbers of the ministers in this State, who in their hearts believe that Dr. Bushnell denies the fundamental elements of fundamental doctrines. To leave it where it is, will lead to serious results. I cannot doubt it will lead to divisions, to which I look with great pain. I wish to see the brethren in Connecticut united as heretofore in the great doctrines of the Gospel; but it cannot be. Shall we do nothing, with the certainty that if we do nothing, nothing will be done? The Hartford Central will not reverse their decision already made, that there is no occasion for trying Dr. Bushnell on his book. The church is said to be united to a man, all satisfied that Dr. Bushnell is orthodox; so nothing will be done there. I do not pretend to tell what the best action would be, but something I am sure ought to be done by this body.

Rev. T. F. Davies thought it beneficial to fall back on first principles. I wish this subject may be referred to a committee, that we may learn this fundamental principle. We want "*lux et veritas*," light and truth, by this reference. The first question is, whether we are under the Saybrook Platform, owe it any allegiance, or are invested by it with any authority. The Saybrook Platform is said to consist of only the fifteen "Heads of Agreement," and that the Confession of Faith and the Savoy articles are no part of the Platform. Surely the reasons should be strong which require us to believe that these documents, which are always bound up together and labelled "Saybrook Platform." There is just as much authority for calling the Confession and the Articles as the Heads of Agreement the platform. The time has come that the Saybrook platform does not exercise that beneficent influence that it once did. Every county sent delegates to Saybrook except New Haven, and nearly every one of the venerated successors of John Davenport have been opposed to the platform, and now in New Haven, with its 25,000 inhabitants, not one of its seven Congregational pastors is under the platform. Mr. D. referred to numerous cases of inconsistency and disregard of the platform prevailing among the ministers and churches. The work entitled "Congregational Order" is full of inconsistencies, and if used as a law book for the churches, would be more properly called "Congregational Disorder." The platform is not in fact an authority in our churches, and I wish it referred to a committee that we may have light on this point,—whether the platform is a law book for our churches. There is no religious community so much adrift as we are in this matter. In other states, if a pastor and a church act conscientiously and uprightly and discreetly, following the simple rules of Scripture, they will be sustained by their brethren; but here we do not know whether we are bound to go by the platform or not. In my view, the platform is not binding, and cannot be brought in to help us out of our difficulties. Mr. D. quoted from Dr. Bellamy's "Blow at the Root of Refined Antinomianism."

"It is not what the first reformers said, nor what the Assembly of Divines said, nor what any other man or body of men, since the Apostles were dead, have said, or do say, that can determine any doctrine of religion, or settle any point of controversy about religion. If they cannot be settled by the Holy Scriptures, they must remain forever undetermined in this world."

Rev. W. W. Patton said, that the association which he with two others represents, are very sorry to be the occasion of debate in this body, or of controversy or debate in the churches. But we have our own duties to perform, according to our own judgment, and we do not wish to be dragged before this body by those who will not charge us either with error or misconduct. When the book first came out, we examined it, with the advantages of a knowledge of the author, and a sense of responsibility to him and to the churches, which is impossible for any strangers at a distance. We know him intimately. It is impossible for a bystander in court to judge of the evidence with the same advantage as the juror, who is under the responsibility of an oath. We have united with Dr. Bushnell the past winter and with Dr. Hawes, in a series of union meetings, at which much of the preaching was done by Rev. Charles G. Finney, who on these points is certainly orthodox. And I could wish that the brethren of Fairfield West could have been with us in those meetings, to witness Dr. Bushnell's hearty coincidence in the orthodox sentiments preached by Mr. Finney. We reached a decision as to our own course of duty in regard to Dr. Bushnell, which was that we ourselves would not become Dr. Bushnell's prosecutors. We do not see where you obtain the power to review this decision of ours. If Fairfield West do not like it, we are sorry for it, but they cannot help it, and must submit to it; so far as that decision of ours is concerned, it is final. The attempt is revolutionary. It is so in all commugood order requires all good citizens to submit, however they may distrust the soundness of the decision. And I am sorry to see our fathers in the church seeking to pursue a disorderly course.

It has been clearly shown that there are two other modes by which the case could be reached; either the minority of our association might complain, or Fairfield West may complain, and bring up the case before the Consociation. But they say this requires the co-operation of three members of Dr. Bushnell's church, and no such men can be found, for they are all in favor of Dr. Bushnell! What a confession! In a church of 438 members, generally men of unusual intelligence and piety, many of them of much experience, and not three of them, not one of them can be found to complain of their pastor for heresy—what does it tell? And they cannot enter any other of the doors that are open. What does that tell? Why, the difficulty is the very same that hinders men from entering the strait gate,—they want to bring in something else. It is said that prosecution is odious. But are not these heroic gentlemen prepared to encounter odium for the defense of the truth? They have certainly been engaged a long time in doing things sufficiently odious; but I suppose they are afraid of this additional odium—the last grain that broke the camel's back. The strict construction of our constitution is the essential safeguard of all accused persons and of all minorities; and to cut loose from that and trust to the mere conscience of the majority, is to open the door to all tyranny.

Rev. E. I. Cleveland, D. D., said, The simple question is, whether we have the right to give advice to a district association which asks advice. If Dr. Bushnell cannot be understood, why does he write? I have no unkind feelings toward brother Bushnell, but he has sent out a book which I can read, and can understand. It is said by those who apologize for slavery, that we at the north do not understand the subject. Perhaps there is weight. It is something to have the man before us to see his animus. But it is possible for a man of high station and surpassing powers to exert an influence over his brethren, and they may be warped by it in judging of his book We who are outside of that association have some things in common with them; we have a common Bible and can compare it with the book and form our own opinions. I feel for Dr. Bushnell as occupying a most painful position; but there is another NAME, higher than the highest, on which we dare do nothing that shall inflict a reproach or a wound. Such a wound has been inflicted, and we come to you to know what shall be done. If Fairfield West had not taken it up, some other would. Dr. Bushnell denies the constructions put upon his writings. Does he deny the meaning, that Christ did not suffer as a sacrifice, or vicariously, or evil as evil, but only suffered as an expression. It is not a few men, blind, or prejudiced, or weak, who deem the teachings of that book heretical. It is the belief of the great body of our ministers, and by all denominations; it was hailed as such by the Unitarians and by the Westminster Review, exulting in the imagined dawning of the day when Infidelity shall reign over the whole earth. The association which shields and covers him from the force and operation of law, we are asked to receive as free from reproach or error. Dr. Bushnell may be our moderator, and we are to sit down with him at the table of the Lord, and we have no responsibility; that belongs to the Hartford Central, and we are told we can do nothing so long as that association chooses to shield him. If our ecclesiastical system contains no means of securing us from such results, I apprehend the value of this union can be easily calculated. We only act together in this body, and if we cannot protect ourselves, we have no remedy but to quit the premises and go off and leave the $40,000 funds in the hands of this unreachable association. If a man comes in and declares himself a Papist or a Mormon, and the association sustains him, it is maintained that *this body* can do nothing.

Dr. Porter. This body can do it when instructed by the District Associations.

Dr. Cleveland. Is it anything strange that a man of Dr. Bushnell's power can keep his people? There has been a sifting process in that church, and it is not strange that, in a city so large as Hartford, there are people enough to hear such preaching. I have understood that persons visiting Hartford and hearing Dr. Bushnell for a few times, go home and are soon found troubled about the Trinity and other fundamental doctrines. The fact is, these brethren don't like any way we can take; it's one thing or another thing, but nothing will suit that touches the merits of the case. This thing has not been taken up in a corner, and it will not end in a corner. Europe and America and the whole world understand it, and it will not rest, nor can it be defeated by any quibbles or forms. Forms are made for the substance; and our forms are for truth.

Adjourned.

THURSDAY MORNING.

The question of reference was resumed.

Dr. Porter said that he was satisfied, on mature reflection, that it was the best way to refer the matter to a committee; it being now fully conceded and understood that no judicial proceeding was intended or desired, or any censure to be inflicted on any body or person. He would therefore ask leave to withdraw his objection to the reference to the committee, and let the vote be taken at once.

Dr. Hall said the proposal comes too late; after all that has been said on the other side, he did not feel willing to have the question taken now. He thought it the better way to have out the discussion as it has begun. Perhaps we can come to a conclusion without going to a committee. If we send it to a committee of thirteen, they will have all the ground to go over again in committee, and then we shall have the discussion here, and he thought it would be a saving of time to finish it here. And as to time, he thought time was for duty, and if it is our duty to be here, it is our duty to stay and finish the business. Dr. Hall then proceeded to argue the case and discussed the character of the book, which he argued at length is worse than Deism or Universalism; for it not only denies but vilifies the vicarious atonement, the divinity of Christ, and the being of God himself. He thought the proceeding of Fairfield West entirely according to law. The fundamental doctrines are laid down in the Cambridge Platform. That like the Saybrook consists of two parts, doctrine and discipline; and we are as much bound by the one as the other. And the Association has no right to allow persons among us who trample on these doctrines. On the subject of slavery there may be room for doubt, for the want of an express direction in Scripture; but the Bible does tell us what to do with heretics—"Receive him not into your houses, neither bid him God speed." We are told of Dr. Bushnell's piety and how he lives. Is he any better than an apostle? Does he live better than an angel from heaven? Unless he does this, we have a rule that covers his case: "Though we [apostles], or an angel from heaven, preach any other gospel," &c. We must put him away. Having cleared away the rubbish, he would now come to the main question.

The gist of the matter is, that Hartford Central have cleared Dr. Bushnell on grounds which make them vouchers for everything in his book, subvert our whole system, and put an end to all fellowship among us. Heresy is different from murder, because it is a continuing work of death; it is like poisoning the wells from which people drink, or the air they breathe; it is worse, for heresy poisons the souls of men and inflicts eternal death. That a church should be led away, I could not vouch for the soundness of 438 church members who will consent to sit under such preaching. The three courses set forth are reduced to one. He presented the doctrinal views of the book at considerable length, to show that they were contrary to the Gospel. He referred to the willingness of Dr. Bushnell to adopt so many creeds. What an india rubber creed—a pint or a hogshead, it is just a fit. The chemist goes into his laboratory, and there are bottles of prussic acid, and arsenic, and other poisons, and he says he one to him, an palatable antidotes for these are all how does he do this? Why, he just alters the labels; instead of arsenic he calls it Godfrey's cordial, and instead of prussic acid it is Bateman's drops; for our brethren of Hartford tell us that so long as we hold to the formulas the principles are of no consequence. We agree in the labels, but what is in the bottles? Our brethren show us the bottles all labelled, Justification by Faith, Trinity, Atonement, and so on, and ask us to drink, but we decline until we know what is in the bottles, what are the sentiments under the labels. So long as the doctrines of the Gospel are denied we cannot rest. We have no new evidence; it is all in the book, and why should we bring an accusation before a body who have already decided that the book contains nothing which they are called to act upon? Congregationalism itself is on trial; this General Association is on trial before the world, and if we cobble it or cover it up, the world will know what it means. He hoped it would not come to such a result, but he would say that this matter cannot be hushed; it must be decided. And if worst comes to worst, we cannot stand in fellowship with such doctrines, or with those who bid them God speed.

He was alarmed at the state of things. He detailed various conversations with ministers abroad, and with his people and deacons at home, and he prayed God that if the time should come when there must be division, or we be bound up with this doctrine which he had shown to be worse than Deism, or Universalism, he prayed God there might be virtue and piety enough in the churches to divide.

Rev. S. W. S. Dutton wished to say a few words to bring things to the conclusion desired. It has been stated distinctly that if an association become Deists, or shield Deists, the remedy lies with the District Associations, who are in fellowship with each other, and through that fellowship are represented in this body. The only question this body can entertain is, whether the delegate is chosen and certified by his association. It is for the District Associations to decide whether their delegates shall sit with such an association. We have painful evidence before us that this body is not the place for such investigations. When our Presbyterian brethren try a man, they hear him, and confront the accuser and the accused face to face; but the course which has been pursued here converts the General Association into a tremendous engine of defamation, and persecution, and cruelty. If this is to be pursued, I will not rest in that connection, liable to such exposures; I would either fall back into simple independency, which I can do very well, as my church is independent, or I will flee to the safer retreat of Presbyterianism. I would much rather join the Old School Presbyterian church, than remain connected with a body which lends itself to such a work. The brethren on the other side have occupied three-fourths, or I may say five-sixths of the time in debate; the committee of Fairfield West have all been heard; it is unprecedented that this body should not adjourn on Thursday; many of us are obliged to leave this afternoon; and are not willing to leave this matter to be acted on by a small minority; and he therefore felt constrained to move the previous question.

Dr. Atwater begged indulgence, which was granted, while he read a draft which he had made of what he deemed a proper action of this body, and which he would move as an amendment to the motion to commit. He thought the debate had been ample, and all the objects of a committee had been gained, and it is now better to act upon the subject directly.

Mr. Dutton renewed his call for the previous question, which was carried, and the reference carried.

Mr. Dutton moved that the committee be chosen by ballot; others demanded the same, under the rules. The ballot resulted in the following list: From Hartford North, Rev. Shubael Bartlett; Hartford Central, Dr. Porter; Hartford South, E. C. Jones; New Haven West, President Day; New Haven East, S. W. S. Dutton; New London, J. P. Gulliver; Fairfield West, Theophilus Smith; Fairfield East, S. G. Coe; Windham, R. C. Learned; Litchfield North, J. Eldridge; Litchfield South, Chauncey Goodrich; Middlesex, S. Crane; Tolland, Mr. Doolittle.

Mr. Patton moved that the hour of final adjournment be half past three o'clock this afternoon. Carried, 21 to 15.

While the committee were out, sundry details of business were disposed of.

Dr. Hall reported the pleasant time he had in visiting the General Assembly at St. Louis last year.

Mr. Guernsey reported his visit to the General Association of New York at Brooklyn.

Receivers of statistics were re-appointed, supplying vacancies.

Delegates to corresponding bodies were appointed, according to the schedule, the appointment to be fulfilled next year: Dr. Hooker to Rhode Island; Mr. Hill to Maine; Dr. Tucker to New York; Mr. Merwin to Illinois; Mr. Hart to Massachusetts; Mr. Shipman to Vermont; Mr. Sturgis to New Hampshire; Mr. S. G. Coe to Rhode Island; Mr. Pettibone to New York; Mr. Gay to Illinois; Mr. Hyde to Massachusetts; Dr. Atwater to the Old School, and Mr. Dutton to the New School General Assembly.

Rev. Mr. Weed, of Stratford, was appointed to preach the *Concio ad Clerum* at Yale College, and Mr. Page, substitute. Subject for next year, the true doctrine of Divine Inspiration.

Trustees of various interests were re-appointed.

The place of the next annual meeting is at Waterbury, with the pastor of the 2d church.

The question was taken up of opening a correspondence with the German Evangelical Conference of the West. Dr. Hall related what he learned from Dr. Gallaudet, of the first introduction of two missionaries from Bâle, Switzerland, since which upwards of thirty others have been sent over; he met with a number of these men at St. Louis and was delighted with their spirit, they hold our doctrines most cordially; they have discarded the old Lutheran mode of receiving church members by confirmation, and admit none but such as give evidence of personal piety; their organization and method of proceeding are very much like a Connecticut Consociation; and if any person desires to have a rich treat in visiting these devoted German Christians, he cannot do better than to attend their meeting. Dr. Hall and Mr. Bush were appointed a committee to correspond with the German body, either personally or by letter.

The proposed General Council or Conference of Congregationalists at Albany was taken up and discussed, and it was voted:

"That we cordially respond to the proposition made by the General Association of New York for a Convention of Congregationalists to be held at ——— during the ensuing autumn, to consider the interests of Congregationalism at the West and its relation to Home Missions, and recommend as general an attendance of our brethren as possible."

Adjourned till half-past one P. M.

The customary votes of thanks were passed to the citizens of Danbury for their cordial and well-ordered hospitality; to the choir for their acceptable services in the public exercises, and to the Superintendent of the Norwalk and Danbury rail-road for running extra trains to accommodate the members in going and returning.

It was voted that the nominations for delegates by the district associations include in their order the two General Assemblies and the General Association of Michigan; and that the appointments made at each meeting of the General Association be fulfilled the year following.

INFORMAL MEETING.

The moderator stated that the committee had not returned, and as there was no other business on the docket, he proposed that a recess be taken and that Dr. Cleveland take the chair for an informal meeting to consider the case of the class of our population who attend no place of Christian worship.

Dr. Cleveland took the chair.

Dr. Hewit said the paper sent out by the Windham Consociation had deeply impressed his mind, and he had spent much thought upon it. He wished some person would give information of [illegible] under the profession of street-preaching.

Mr. Patton said that the leading ministers in New York appeared very zealous for street-preaching last fall, after it was too cold to preach out of doors; but since the return of warm weather, he had heard no more of it. The thing had been talked of in Hartford, and a Methodist brother last year made some experiments, and thought that good was done at the time; but he believed that all are now satisfied that there is very little permanent good to be expected from street-preaching, unless it can be made to lead men to attend upon some stated place of public worship.

Dr. Atwater wished to know the grounds of the statement in the Windham document, whether it was actual enumeration.

Mr. Robinson began to answer that question when a member of the committee came in and stated that the report would be forthcoming in a very few minutes.

THE FINAL ISSUE.

At seventeen minutes to three the report came in; Mr. Bartlett, the chairman, said that their report was in the hand-writing of the secretary of the committee, who would read it. Mr. Dutton then read the report of the committee, which was a recommendation of the following resolutions.

The General Association having taken into consideration the Memorial of Fairfield West Association respecting the action of Hartford Central Association with reference to Dr. Horace Bushnell, and also the Protest of Dr. Bushnell concerning the same—do resolve

1. That we hereby declare again the truth which was well expressed by the General Association in 1840, that "the General Association is not a legislative or judicial body, but a body for mutual consultation, advice and brotherly love."

2. That it is the opinion of this General Association, that in the present state of public feeling in regard to the publications referred to in the memorial from the Association of Fairfield West, all the parties concerned should, in the exercise of Christian charity, remove so far as possible any obstacle, real or imaginary, to a full and fair investigation, according to our ecclesiastical institutions; and we do hereby advise to such a course.

Mr. Patton said he did not wish to discuss the report; it means anything or nothing, as you may take it, and leaves the matter all in a fog. If the brethren think they are throwing light on the subject, they are mistaken; it advises neither party what to do, whether Fairfield West shall drop all past proceedings and come and enter a complaint *de novo*, or whether Hartford Central shall reconsider their decision and commence discipline.

Mr. Smith said, The resolutions are wholly vague and unsatisfactory, and I am obliged to vote against them.

Dr. Hall.—The resolution says there ought to a thorough investigation according to our ecclesiastical rules. I am satisfied with that; now we can go ahead.

Mr. Dutton.—I believe the committee were all agreed in one thing—that was, a feeling of regret that the matter had not been thoroughly issued and tried, and that it was desirable there should be a trial.

The resolutions were then adopted, and the General Association adjourned, all parties rejoicing at the harmonious issue.

REFORM TRACT AND BOOK SOCIETY.—We are requested to state that there is an agency in this city of the American Reform Tract and Book Society at Cincinnati. Contributions to its funds should be addressed, free of postage, to "Rev. John Rankin, care of William Harned, 48 Beekman-street, New York." We are happy to learn that many people in the West are sending in donations spontaneously towards furnishing this Society with its needed outfit.

CONFERENCE OF CHURCHES IN N. E. OHIO.—This body held its annual meeting in Hamden, on the 27th of April. It embraces the churches in Chardon, Hamden, Thompson and Williamsfield. They were all represented, and there were also delegates present from the churches in Chardon and Troy, not yet connected with the Conference. Sermons were delivered during the meeting by Mr. Roberts, of Williamsfield, on the Atonement; by Mr. Potter, of Claridon, on Infant Baptism; by Mr. Wakefield, on what constitutes the prosperity of a church and

the warmest and the loudest response were those of the relation of Christ's principles to public and national duties. The heart of the people is right upon this subject, and the time is coming when that heart will find utterance in laws and in policy. Governor Kossuth has been among us as the apostle of this higher and more perfect development of Christianity. His personal mission is ended, but its fruits will ripen and will increase from generation to generation. There will yet be a Christian nation on the earth, and a great brotherhood of nations also.

THE SABBATH AND THE HUDSON RIVER RAILROAD.

We renew, with sadness and gloom, our consideration of this painful subject. The history of this fearful stride in Sabbath desecration involves developments quite unaccountable, and it behooves, we think, the churches of Christ to take some action that will clear their skirts of a participation in this iniquity. The Sabbath is the only hope of our churches; only by the keeping of it can our churches stand; only by the keeping of it are our churches in the way of their duty to God; and it is a solemn and important question, Can or will our churches permit church members to retain their standing as such, while employing their capital to run railcars on the Sabbath, and giving their sanction and support to such a profanation of the Lord's Day?

But here an apologist of the Sabbath-breaking company stands ready to answer: We have the authority of your own church-members, of the greatest wealth and highest respectability, that our course is right, that it is necessary, and that a Sabbath Train *must* be run, to meet the wants of the community. We have this assertion under the hand of a Christian Director of this very Railroad, and the letter in which he makes this declaration has been printed and widely circulated, and so far as we know, without a word of protest, dissent, or rebuke; nay, it has been warmly applauded, and the writer of it has been celebrated in poetry, in the columns of the same religious journal that has called the Hudson River Railroad a curse to the public because of its Sunday passenger car. What have you to say to this?

What we have to say, we say with great pain, and in order to be understood, it becomes necessary to lay before our readers the letter of Mr. Boorman, resigning his Directorship of the Hudson River Railroad. We feel sure that the writer of it will pardon the freedom we feel compelled to take in commenting upon it. If the Sabbath is dear to him he will not be willing that his own sanction be quoted for the necessity of breaking it. Nevertheless, there is an astounding inconsistency in this document, greater than if a physician should treat a patient in a fever with quinine, antimony, and beefsteaks, at one and the same time. The last half of the letter renders the first half powerless, nay, is a direct contradiction and annihilation of it. For, after declining "any agency or participation in measures connected with Sunday operations," and leaving it to be inferred that a conscientious opinion *against* such operations would constrain him to withdraw from the Direction, the writer goes on immediately to say that he has come to the conclusion that such Sunday operations will become a necessity, and that the only thing that remains to be done is to restrict them as much as possible. For the accommodation of a numerous population, the Sabbath must be desecrated, to a degree, by Sunday operations; meaning, if it means anything, that Sunday passenger cars must be run for the convenience "of residents on the line." And yet, the writer has previously said that it is the very determination of the Board of Directors to provide for such pretended necessity, by sanctioning the running of passenger cars on Sunday, that had made him feel it to be a matter of necessity to withdraw from the Direction.

What renders this the more extraordinary is the fact that this letter is dated May 25th, 1852, and communicates the knowledge that the Sabbath desecration was resolved upon as early as August 1851, and that in that same month Mr. Boorman declared to the Board his conviction that Sunday operations would become necessary, and that the Directors would have to provide for such necessity, but in doing so must be careful to restrict the Sunday operations as much as possible. We cannot conceive how the writer, after giving such an opinion in favor of running a Sabbath Train, nay, a judgment averring its necessity, could suppose that his own withdrawal from the Directorship would withdraw him from any agency or participation in measures connected with Sunday operations. He had, as he himself declares, given way, on observation and mature reflection, his own previous opinion, in order to sustain the very conclusion of the Board, that Sunday operations were necessary. This was all the Board could desire. But Mr. Boorman still remained in the Directorship; nor is there, indeed, any reason why he should withdraw, if in his judgment the course of the Board, in desecrating the Sabbath by their Railroad operations on that day, were necessary and right.

But there is an intimation in this letter that while Mr. Boorman's opinion in regard to the necessity of Sunday operations is founded on the convenience of a numerous population, and not on pecuniary considerations, the course of the Directors in really running a Passenger Train across the Sabbath may fall into "considerations of gain by Sabbath day labors of their employees, which motive would, in his judgment, be as unjust and oppressive to them, as it would be inconsistent with the laws of God." Considered in this light, his withdrawal from the Directorship is to be taken simply as a withdrawal from the practice of gain by the Sunday operations, but not as a judgment against the operations themselves. The intimation would seem to be, that if a set of Directors could be found so benevolent, so disinterested, and pure minded, as to undertake their Sunday railroad operations just purely for the convenience of a "numerous population," and not at all for gain, not at all to increase the profit of the road, this disinterestedness of motive would sanctify the whole affair. The convenience of the people is first to be set down as a thing rendering the Sabbath operations a matter of necessity; that starting place of the argument gained, then, if you can get the Directors to throw up all considerations of profit, and have only, in their Sabbath breaking trains, an eye single to the necessary convenience and comfort of numerous residents, all the sin is taken away. The Directors, it is true, may pocket the additional Sabbath dividends, but they do not do it on the Lord's Day as they do on the week days, for gain, but only out of pure, unselfish, disinterested regard for the necessities of numerous residents along the line.

It strikes us that in order to render the argument perfect, and the proof of disinterestedness beyond suspicion, it would be necessary to set aside the receipts of the Sunday operations, and put them, in some way, into the Lord's treasury; or, as the Sunday operations are to be regarded as purely a matter of necessity on a route embracing a numerous population, the passage on a Sunday should be free, or the money given back at once to the passengers. If it is a great convenience to them to have the Directors provide them with the facilities of Sabbath railroad locomotion, it will be a still greater convenience to have the Sabbath operations on both sides free, to have a Sabbath day's journey cost nothing at all, except the wear and tear of the conscience. Certainly, this would be a great additional "accommodation," and would put the disinterestedness of the Directors, and their freedom from all considerations of gain by Sabbath day labor, quite beyond question. It would be manifest that nothing but necessity and conscience can be at the bottom of their Sunday trains.

Or suppose that instead of the price of the Sabbath passage being returned to the passengers, which might possibly be thought to hold out an inducement to them for Sunday operations in preference to any other, the profits accruing from the Sunday passenger trains be laid aside as a fund of holy charity, out of which to establish the proposed premium of five hundred or a thousand dollars, annually or semi-annually, for the best written tract showing the obligation to keep holy the Lord's Day. We doubt not that an income for charitable purposes might thus speedily be created, and the Sunday locomotive operations would turn out thus, under the care of a disinterested Board of Directors, every six months, a most unanswerable appeal on the holiness of the Sabbath Day, and the duty and necessity of preserving it from desecration. This would be cheating the devil in his own coin. It would be a greater feat by far than Medea's would ever have been, if after persuading the antique daughters of Pelias to eat up the flesh and bones of their father, she had made him young again. The snake puts his tail in his own mouth, and swallows himself; one end of the argument devours the other.

But we must present the letter, of which we have been speaking, and our readers can judge for themselves. It is as follows:

HUDSON RIVER RAILROAD OFFICE,
New York, May 25, 1852.

GENTLEMEN:—When engaged in procuring subscription to the stock of this Company at the commencement of the enterprise, I was in numerous instances asked, whether there was any reason to hope that the road would not be operated on the Sabbath Day?

Encouraged by the practice in this respect, then (and yet I believe) prevailing in the New England States, my invariable reply was,—"that I believed it would not be, and if it should, I should feel bound to retire from the direction." You are aware, gentlemen, that I have endeavored to establish this principle in the management of the work, excepting in the transportation of the mails, and that until August last it prevailed without objection. The informal action of the Board then, in sanctioning the running of passenger cars on Sunday, imposed on me the necessity of declining any agency or participation in measures connected with Sunday operations, and of looking forward to the earliest period for withdrawing from the direction, consistent with my general obligations to the stockholders. I have thought it best not to carry the latter determination into effect until the expiration of my present term of service. I now beg leave to apprise you, that I decline being considered a candidate for re-election at the approaching election of Directors, to be held on the 14th prox.

You will, under the circumstances I have stated, readily appreciate the propriety of this decision, and especially as no necessity now remains for further agency on my part in the management of the work, and many other good reasons exist for my being released from my labors among you.

In making this communication, candor renders it proper for me to repeat the purport of what I stated to the Board in August last, that, contrary to my former impressions, observation and mature reflection have forced me to the conclusion that from the location of this work on a route embracing a numerous population, closely connected with this city, *some accommodation on the Sabbath* to the residents on the line, will become a matter of *necessity*. In providing for such necessity, I trust you, and all who may succeed us, will restrict the operations on this day as much as possible, uninfluenced by considerations of gain by Sabbath-day labor of your employees, which motive would, in my judgment, be as unjust and oppressive to them, as it would be inconsistent with the laws of God." Considered in this light, his withdrawal from the Directorship is to be taken simply as a withdrawal from the practice of gain by the Sunday operations, but not as a judgment against the operations themselves. The intimation would seem to be, that if a set of Directors could be found so benevolent, so disinterested, and pure minded, as to undertake their Sunday railroad operations just purely for the convenience of a "numerous population," and not at all for gain, not at all to increase the profit of the road, this disinterestedness of motive would sanctify the whole affair. The convenience of the people is first to be set down as a thing rendering the Sabbath operations a matter of necessity; that starting place of the argument gained, then, if you can get the Directors to throw up all considerations of profit, and have only, in their Sabbath breaking trains, an eye single to the necessary convenience and comfort of numerous residents, all the sin is taken away. The Directors, it is true, may pocket the additional Sabbath dividends, but they do not do it on the Lord's Day as they do on the week days, for gain, but only out of pure, unselfish, disinterested regard for the necessities of numerous residents along the line.

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If, when my official relations with you are closed, I can afford you any aid in the adjustment of unsettled concerns with which I have become familiar, or otherwise, I shall at all times be ready to do so. I again tender you my thanks for the uniform kindness and courtesy which have been extended to me, and I remain, with sentiments of high respect and esteem,

Your most obedient servant,
JAMES BOORMAN.

To EDWIN D. MORGAN, Esq., PRES., and the Directors of the Hudson R. R. Co.

In the first place, the writer of this letter avows his purpose of withdrawing from the Directorship because of the Sunday operations. In the second place, he avows his conclusion in judgment, that Sunday operations will become necessary, but should not be followed for gain. In the third place, he thinks it will be wrong ever permitted to become the instrument of demoralization by promoting the desecration of the Sabbath.

Now, in the name of His Divine Law, who gave us the Sabbath, we ask what is, or what can be conceived to be, a desecration of the Sabbath, and an instrument of demoralization, if it be not this very thing under consideration, a Sabbath-breaking railroad? In what other way could the Directors of it contrive to profane the Sabbath more widely, or to provide vaster facilities and temptations for such profanation? If a Sabbath-operating railroad be *not* an instrument of demoralization, we know not what *can* be. And if the absence of any secret motive of personal gain can absolve the Directors, or any one of them, from guilt, in carrying on such operations, then a man might, by the same reasoning, set up a Sabbath-selling grog-shop, for the convenience of customers, and be absolved from all sin, by doing it simply and disinterestedly for their convenience, and not for his own gain. Verily, gain *is* godliness, in such a case, by the same rule by which a man that loseth his life shall find it.

And yet, as we said, this special pleading for Sunday railroad operations, for convenience, and therefore necessity, and therefore duty, (for this is precisely the logic, and it is precisely the plea of tyranny and selfishness in all great crimes of expediency,) is applauded in poetical strains (or rather the act of resigning the Directorship), and not a word of denial is put in against the alarming assumption that an alleged necessity of meeting the wants of a numerous population may justify, yea compel, the Directors to run their Sabbath trains! Now indeed, if by aid of this special pleading, these Sabbath-breaking operations come to be established, the author of this plea will certainly never be forgotten.

"And each who loves a Sabbath day to keep,
Shall gaze where thou hast graved thy purpose deep,
Yea, when the shrieking whistle shall alarm
Some road-side church, or break some household charm,
When drunken groups and hurrying slaves of gain,
Steam-driven, shall fleet our Sabbath to profane,
The clangor horrid, by which ears are rent,
Shall publish to the echoes thine intent."

We are at a loss to determine exactly what is meant by the clangor horrid publishing to the echoes; it is the echoes, ordinarily, that are considered as doing the widest work of publication by themselves. But the image of the echo itself, in this connection, reminds us of a very solemn and startling passage in one of Wordsworth's sonnets when he was crossing the Alps; and we take the liberty to commend its solemn consideration of the consequences that may revert or reverberate from the body of one single evil determination or deed, through Eternity as well as time, to the consciences of all the Directors of a Sabbath-breaking Railroad.

What beast of chase hath broken from the cover?
* * * * * * *
A solitary wolf-dog, ranging on,
Through the bleak concave, wakes this wondrous chime,
Of scary voices locked in unison,
Faint,—far off—near—deep—solemn and sublime!
So from the body of a single deed
A thousand ghostly fears and haunting thoughts proceed!

This comparison reveals one of the most impressive thoughts within the range of our subject. There is an eternal echo both to the evil and the good of our actions. The universe is as a gallery to take up the report, and send it back upon us in music sweet as the celestial harmonies, or in crashing thunders of wrath upon the soul. Evil deeds, evil examples, above all, have their echo. The man may be quiet for a season, and hear no voice, but conscience is yet to be roused, and he is to stand as in the center of eternity, and hear the reverberation coming back upon him, in remorse, judgment, retribution. No man can violate the Sabbath, or help others violate it, but there will be a repercussion and reverberation of this guilt fearful to think upon. And if it be not repented of and renounced, there must be an attendant retribution vaster than for most sins. C.

THE CONGREGATIONAL CONVENTION.

The proposed General Convention of Congregationalists is rapidly passing from a hypothetical suggestion into a determined measure. We published last week the full indorsement of the proposition by the Evangelical Consociation of Rhode Island and the General Association of Michigan. The General Association of Iowa, also, has expressed itself in favor of the movement, and several district bodies in Ohio and in Illinois have forwarded to the committee of the New York Association their votes of approbation. Last week the Convention was warmly recommended by the General Association of Connecticut, as will be seen from the report of its proceedings in another column. Some of the district associations in that State have appointed delegates to the Convention. We have already stated that many distinguished gentlemen in Massachusetts, both clerical and lay, have pledged themselves to attend the Convention, but as the General Association of that State is now in session, we know nothing of its action on the subject. The following letter, however, is an index of the feeling on the subject in some sections of that State:

HARWICH, Mass., June 17, 1852.

To the Committee of the N. Y. General Association on calling a Convention of Congregationalists.

DEAR BRETHREN:—At the recent meeting of the Barnstable Co. Conference of Churches at Provincetown the subject of the proposed Convention was introduced, and after some discussion it was voted that the Conference highly approve the plan of calling a general Convention of Congregational churches, to be held at Albany the present season for consultation respecting things of general interest to our denomination. It was also voted, that should the Convention be held, the conference will be represented by two delegates, and they were appointed with substitutes so as to secure an attendance.

The moderator was directed to forward to you a notice of the above action.

With kind regards, yours in the Gospel,
M. H. WILBER, *Mod. of Con.*

Rev. J. P. THOMPSON and others.

A correspondent desires more specific information as to the objects of the Convention, and suggests several topics for its consideration. Upon this point we would say with General Scott, 'no letter before nomination,'—no platform before the meeting. The great object of the convocation is to promote acquaintance, sympathy, and a mutual understanding among Congregationalists, especially with reference to the work of Home Missions. Any attempt to ride a hobby into the Convention, to turn it into a legislative body over existing institutions and associations, or to make it the repository of merely personal and local grievances, would be in bad taste if not in bad faith. We have entire confidence in the wisdom and piety of a body of Congregationalists largely composed as this will be of the experienced members of the denomination in New England as well as of its enterprising members from the West, and shall be quite willing to leave anything that may come before it to be determined by the light and spirit then present.

We hope that a large part of the meeting will be devoted to religious exercises and to the hearing of reports from brethren laboring in the West, and that the carping tone of some members of the General Assembly toward a sister denomination and toward the A.H.M.S. will not be emulated in this body. The committee hope in a short time to issue a call for the Convention with details of time and place.

Our attention has been called to an error touching the Convention in the minutes of the General Association of New York. The last vote as recorded upon the overture from the Ontario Association, should have preceded the vote for the proposed Convention, which was a substitute for that. The mistake arose from a misarrangement of slips in the hands of the printer.

ASYLUM FOR FRIENDLESS BOYS.

The Managers of this Institution would call the attention of its friends and patrons to the importance of making some provision for its yet in its infancy, entirely dependent upon gratuitous contributions, this organization looks confidently to its friends for continued aid. At least $800 are required in addition to the sum now in the treasury, to meet the current expenses until the 1st of October next.

While our citizens are about leaving the metropolis in search of health and recreation, shall the appeal to them be vain to remember, ere they go, the vagrant and destitute children in our streets and alleys, who have been cast by Providence on their Christian benevolence, and for whom the Managers of this Asylum seek to provide the comforts of a home as well as physical and moral training, until situations in the country can be procured for them?

Contributions, which are earnestly and respectfully solicited, may be left with

Mrs. W. W. CHESTER, 11 University-place,
Mrs. CHARLES ABERNETHY, 14 E. 14th-street,
D. D. LORD, Esq., 82 Merchant's Exchange,
WM. C. GILMAN, 18 Merchant's Exchange,
GEO. D. PHELPS, Esq., 46 Cliff-street,
GEO. W. PEARCEY, Sup't of the Asylum, 109 Bank-street.

FROM OUR REGULAR FRENCH CORRESPONDENT.

PARIS, June 3, 1852.

MESSRS. EDITORS:—You have not lost much, so far as the news of current events are concerned, by my not having written to you for the last fifteen days. Since the military revelries of the 10–20 last are over, hardly anything has happened which could induce your own correspondent to take up his pen and say, Let us write it at once. As a general thing, you may take for granted, when I am silent, that there is very little to say about us, and you may be perfectly sure if some "revolution de palais" takes place, if some emperor is made, if—as one of my Scotch friends used to say—the people here "kick up a tumble over;" in short, if anything very good or very bad happens, the very next mail will bring you, long or short, a letter from me.

France is quiet now. M. Louis Bonaparte is going in the country to rest himself from the great work he has accomplished, and the "great bodies of the state," as they are called—that is to say, the Senate, the Legislative Corps, and the Council of the State,—most obedient and sleepy bodies, are voting, voting everything which it pleases their creator and master to give them to vote for. In a few days they will go away and rest themselves too. The "budget of the year" cannot be voted when their sittings are over; but no matter that; the Constitution mercifully granted to the French nation provides for such an emergency; the Executive has taken to himself a right not only to spend the money of the state, but also to judge of the amount to be spent and of the objects for which it shall be spent.

A sad but striking feature of the present moment, is the rabid thirst for pleasures which is exhibited by the higher classes of Paris. As the hot days of summer are approaching, which will scatter abroad the people alluded to, they multiply their balls, soirees, dinners and other entertainments. The men of pleasure who from foreign countries have come here to sin more freely than they could at home, crowd these parties and festivals, and rejoice that their god is so faithfully worshiped among us! But, oh, how differently it affects the patriot or the Christian! Everything reminds him of the shameful days of the decline of the Roman empire, or of that blindness which a just God sends upon those that are doomed to the most fearful punishments.

The taking of the oath of which I spoke lately is going on and drawing to a close. *Money* being the Deity universally acknowledged, everybody, *for its sake*, takes the said oath. There are a few exceptions, however. The political newspapers of America have no doubt published the letters of Generals Cavaignac, Changarnier, Lamoricière and Leflo. Those of the first and the two last ones were worthy of their authors, noble men whose heart beat with a true love for their unhappy country. The other, of Changarnier, exhibits strikingly the wounded pride and disappointment of that would-be Monk, who for months did, with the President, conspire against the Republic, and betrayed at the same time Louis Bonaparte. He, for a long time, led the latter to believe that he was for him, and ready to do anything to satisfy his ambition, while, on the contrary, he was preparing himself secretly to put down the one he professed to serve. It was so to speak, fair play between them,—cunning against cunning, treason against treason, when M. Bonaparte, successful, had M. Changarnier arrested in the night and sent off. The reverse might have happened, and so far as individually the men who played tricks with each other are concerned, I should not have seen in the whole a straw's worth of difference.

Since the anniversary meetings here, in which M. Guizot has thought fit to appear conspicuously, I have had a very strong desire of saying some plain truths about him, to the readers of *The Independent*. He is generally believed to be a sound Protestant—abroad, at least,—and to be more or less depended upon, when persecuted Protestantism needs a defender before the literary or political men of France. To believe it would be a great mistake, and the utmost charity towards him would, I am sure, speak as strongly as I do. In M. Guizot, as in (alas!) almost all our public characters, there are distinctly two individuals. The artist, or writer, historian, poet or painter; and the moral man, the real one, entirely distinct from his compositions, and sometimes the greatest contrast to them. How true is this remark applied to M. G., one can easily judge in comparing his compositions with his actions. Take, for instance, his book on your immortal Washington: who could help thinking, in reading such a book, where the principles of the American Revolution are so highly praised,—where the ideas, actions, government, counsels of the greatest man of modern times are justly extolled,—who, I said, could help thinking that the author, whose style borrowed so much purity and nobleness from his subject, was not only a man of the purest virtue, but also a patriot, a republican at heart, and even a man of piety? And yet that man is the same, the very same who, when Minister of Foreign Affairs, under Louis Philippe, sent men-of-war to Tahiti, to impose by sheer force upon a christianized and protestantized feeble nation *the Romish priests and the French brandies*. The queen wanted to please the Jesuits, and to atone somehow or other for the sins of her eldest son, recently dead; the king wanted to please his wife and also to please the clergy; and M. Guizot, to please the king and keep his portfolio, consented—nay, highly approved of, and himself directed, the most outrageous attack against Christianity, morality and humanity, witnessed in our age!

I will not speak of his political life, and of the strange transformations he has undergone in that respect; and yet it would be an instructive study to follow the man who under Charles X. was the great opposer of the legitimacy, advocate of freedom, &c., through his years of blind devotedness to Louis Philippe, or rather to the power which the king lent to him; to see him fall with that monarchy, and again re-appear actually a legitimist, abandoning the fallen family to which when in power he seemed so much attached, and court the favor of the party which, triumphant, would most likely give, with a crown to Henry V., a Secretaryship of State to him. But I will confine myself to what relates to his religious manifestations. Two years ago M. Guizot, exiled from France after 1848, re-appeared again among us. In vain he had sought for a seat in the legislative assembly. He wanted to be heard of, and try if he could still take hold of public opinion by his eloquence. But where to speak, and on what subject? Fortunately there was a certain Protestant Bible Society, (not *the* French and Foreign Bible Society,) which for having resolved to offer the Bible to Protestants *only*, was lingering, ready to die, and wanted, in order to make its meager anniversary interesting, to have some noted man to attract people. This was M. Guizot's affair. He wanted to speak anywhere and on any subject; he accepted the chair of that meeting of the Prot. Bible Soc. and amid a crowded audience made a very insignificant little speech, published the next day in the papers. M. Guizot was once more before the public. A few weeks ago we have seen him again in the chair of the same meeting, and again, but more loudly and more significantly, speaking about religion. I said his speech of two years ago, was a plain little sermon. Not so with that of this year. It *is* significant, indeed highly so. From 1850 to 1852, M. G. had become a legitimist; he is for the old monarchy, the good old time, and the right divine of the kings. But it must be confessed Protestantism is not a religion suitable for such institutions as the return to the old things just mentioned would need, and the great motto of the political party which M. G. has joined, is very naturally, and I would add very logically, *Popery and our king*. Let only Popery take hold of the minds of the people, and freedom is dead. What to do then. Mr. G. was not the man to solve the difficulty in a moment, and jump suddenly over the fence from Protestantism into Popery. However, he did all he could decently do. In a Protestant meeting and as president of a Prot. Bible Society, he pronounced, before a crowd of astounded hearers, a magnificent eulogy of Popery—*and nothing else*. That *was* new. Popery, monkery, the whole concern of the great prostitute praised to the skies in a Bible meeting, is one of those things that can be witnessed only among us in France. The day after, all the newspapers, the most papist ahead, had the speech printed *in extenso*, and of course highly praised. The papist newspaper *Union*, speaking of M. G.'s speech, says: "Evidently to the thinking observer the Protestant is shaken; the reformed is doubting of the Reformation; assuredly the last obscurities, the last hesitations will not stand long; such a mind cannot bear long that struggle and that uncertainty." M. De Girardin, the ablest editor of France, says, in *La Presse*, after having quoted the above words of the papist writer De Riancey: "Let M. De Riancey have patience. The man who publicly has apostatized in 1852 the principles of the revolution of 1789, is waiting only for the entrance of Henry V. in Paris to abandon openly the religion of his mother. Then he will say of the Power, what Henry IV.* said of Paris, 'The Power is worth a mass!'"

However severe, this appreciation of M. Guizot's character is, alas, too true. The love of power, the ambition of being one of the few who govern the whole nation, did in the past, and could in the future, induce M. G. to do anything. Unless a great spiritual change takes place in him, and instead of the passing powers of the day, he turns his heart to the King Jesus and his reign, I consider him as lost for Protestantism, and doing harm, and harm only, to evangelical religion in France.

FRANC PARLEUR.

* Every one knows that Henry IV. when he abandoned Protestantism and became a Papist, to reign over France, said: "*Paris vaut bien une messe*,"—Paris is worth a mass.

RELIGIOUS INTELLIGENCE.

A.H.M.S.—The receipts into the Treasury of the American Home Missionary Society, for the month of May, as acknowledged in the July number of the *Home Missionary*, were $16,678. Of this amount $12,951, or 77 per cent. were from Massachusetts and Connecticut, viz., $8,270 or one-half from Mass., and $4,681 from Conn.

In addition to the amount paid directly into the Treasury, $2,026 51 are acknowledged as received by agencies on the Western Reserve, in Michigan and in Wisconsin.

LOWELL.—Rev. J. H. Towne, who was called to the North church in Portsmouth, accepted the call, and appointed the first week in July to commence his labors. But the *Salem Register* says:—

"The Ecclesiastical Council held in Lowell, to act upon the request of Rev. Joseph H. Towne for a dismissal from the pastorate of the High-street church decided that the request should not be granted. The *Lowell Courier* says that Mr. Towne's society have made him a present of $200.

Rev. F. E. M. Bacheler has resigned his commission, as District Secretary of the American and Foreign Christian Union in the South.

TEMPERANCE SERMONS ON THE FOURTH OF JULY.—As the anniversary of our national independence occurs this year on the Sabbath, the New York State Society, at its late meeting, adopted a resolution respectfully requesting the clergy of all denominations in the State to preach once on that day on the subject of Temperance, and to supplicate Him in whose hands are the hearts of all men, that in his overruling providence we, alike with some of our sister States, may be blessed with a Maine law. Should the request be generally complied with, the results could be none otherwise than of the happiest character.

TEMPERANCE.—Mr. Greeley, of *The Tribune*, delivers a temperance oration in Union Village, Wash. Co., N. Y. They have a model temperance hotel in a model village in a model temperance town.

CONVERSION.—The *Boston Recorder* states that Mr. Tufts of Charlestown, a member of the Senior Class of the Divinity School in Cambridge, has been recently licensed as a preacher by the Suffolk North (Orthodox) Association—Mr. Tufts having been led by a study of the Bible to adopt Orthodox views.

PHILADELPHIA.—On the 16th of May was the installation in the Dutch Church of Rev. J. F. Berg, D. D., so long and well known as an eloquent and fearless defender of "the faith once delivered to the saints," and as the faithful and successful pastor of the German Reformed church in Race-street. Dr. Berg, in consequence of the Romanistic tendencies of certain prominent men among the German Reformed, who are yet retained by that body in positions of influence, sought a more congenial home in the Reformed Dutch Church, and was received and installed pastor of the Second church. Sermon by Rev. H. G. Livingston, pastor of the Third church.

NEVADA.—Rev. James H. Warren was installed pastor of the First Congregational church at Nevada, Cal., April 22. Sermon by Rev. J. A. Benton of Sacramento City. Mr. W. had been previously located here a year, during which time a church had been completed at an expense of more than $5,000, and dedicated to the worship of God. The church is free from debt, and a competent support is providedfor the pastor.

SAUGUS.—We are glad to learn that the prospects of the Orthodox Congregational Church in Saugus in connection with the labors of Rev. Mr. Brigham are very encouraging, and that by the liberality of several of its friends who are resident there, a new and beautiful house of worship is nearly completed for its use, and will soon be dedicated to the worship of Almighty God.

SOUTHAMTON.—Mr. J. J. A. Morgan, a licentiate of the Presbytery of Northumberland, has received a unanimous call from the Presbyterian church of Southampton, Long Island, N. Y., to become their pastor.

MILFORD.—Rev. James T. Woodbury, who has resigned his pastoral charge in Acton, where in a ministry of twenty years, the church increased from something more than thirty to between two and three hundred, and the Society, from eleven members, became large and prosperous. He has been invited to Milford. In this large and enterprising place, Mr. Woodbury will find yet greater opportunities for doing good.

ARRIVAL.—Among the passengers by the ship Adelaide, arrived at Boston from Shanghai, were Mrs. Boone, lady of Rt. Rev. the Missionary Bishop of the Northampton Corner, that Province in China, and two children; Mrs. Tayler, lady of Rev. Mr. Taylor, and children, and Rev. Mr. Bridgeman and family, missionaries.

EPISCOPAL.—The Right Rev. Bishop Chase, of N. H., will perform Episcopal offices in this diocese in the place of Bishop Delancey, for a portion of the summer. He will hold a General Ordination of Deacons and Priests in the Church of the Annunciation in this city, on the 27th, the Sunday following the commencement of the General Theological Seminary.—*Cour. and Enq.*

RELIGIOUS FREEDOM.—A private letter states that Gen. Urquiza, who succeeds Rosas as Governor of Buenos Ayres, has authorized the reading of the Bible in schools, and made liberal appropriations for their support.

RECONSIDERED.—The General Assembly (Old School) just before adjournment reconsidered their former vote to go to Buffalo next year, and resolved to meet in Philadelphia.

ASSOCIATE REFORMED.—The General Synod of the Associate Presbyterian Church has been in session in Pittsburgh. There were present 90 ministers and 51 elders. Rev. James Brown of Indiana was the moderator.

COLLEGES.

Auburn Female Seminary.—We learn from the Syracuse *Religious Recorder* that the Board of Trustees of this new institution held a meeting during the late session of the Legislature, and resolved to found a young ladies resident in the place. The writer in the *Recorder* gives the following explanation of the origin and prospects of the institution, in reply to some of the *manly* censures of the *Journal of Commerce*, intimating that it was to be a nursery of "Swardism."

"The movement for this Seminary came from New England. The friends and patrons of the Mount Holyoke Seminary, finding themselves *burdened with applications* from this State, suggested to a minister laboring in Western New York, the expediency of getting up a similar Institution for the benefit of our own people. He went to work in earnest, and labored for nearly a year, aided only by a few gentlemen in Albany, Home, &c., and finally succeeded in fixing the location, securing a charter and raising a subscription that would seem to place the enterprise beyond contingency.

"All that is wanting now, is about $30,000 to complete the endowment; and the University will go into operation, under auspices the most favorable, and with the prospect of accomplishing an amount of good that is incalculable.

"Hundreds and thousands of young women in our State are waiting and sighing for an opportunity to complete their education; but they have not the means necessary to carry them through the course of our higher Female Seminaries.

"The very class of women whose education would be most needed to society, are shut out from all those high privileges, in consequence of the enormous expense necessarily incurred in our fashionable boarding schools. They would gladly become teachers, and go into the destitute settlements to elevate the masses now groping in ignorance and degradation. They are willing to go out as missionaries to the heathen; but the means of a thorough education are denied them.

"Is it not amazing, that a people, who have provided so liberally for the education of young men, and have contributed funds by hundreds of thousands for the express purpose of encouraging the poor, and bringing forward men who are accustomed and wishing to work for the good of society, have been contented, so long, to leave the young women unprovided for; that they have not even ONE Female Seminary of a high order, and well endowed, for the education of young women in humble circumstances? Is it right that only the daughters of the *rich* should have access to the privileges of a thorough education?"

Brown University.—The commencement will occur on the 14th of July. On Tuesday, the 13th, at 11 A. M., Rev. G. W. Bethune, D.D., will deliver the oration before the Phi Beta Kappa. The address before the Society of Missionary Inquiry will be on Tuesday evening, by Rev. Mr. Kirk. The Philadelphia *Chronicle* denies that the partial derangement of the exercises, or the resignation of two or three of the professors, have originated in any "oppressive action" of the Trustees or the Executive Board:

"The public will not soon believe that the confidence of many years has been misplaced, and that gentlemen known as enlightened and liberal friends of education, and as successful educators, are unsafe repositories of their high trust. They may have ruled with a pretty tight rein, and the young gentlemen who feel so much aggrieved, may have been a little unreasonable in their demands or methods, but sober second thoughts will be likely to adjust or obliterate difficulties, and re-establish pleasant relations. College difficulties are seldom immortal. The prospects of the University are decidedly flattering, and we are specially pleased with a rumor, which we hope is well founded, that the Corporation are now in contemplation, if they have not already effected, an arrangement for gratuitous tuition to candidates for the ministry."

Hampden Sydney College, Va.—From all accounts, this venerable institution, under the presidency of Rev. Dr. Green, is enjoying quite unusual prosperity; and if only a few wealthy and patriotic Virginians could find it in their hearts to give fifty or a hundred thousand dollars for its endowment, the institution would rise to the first rank in importance. The commencement was held June 14, when 14 young gentlemen received the degree of A. B. The honorary D.D. was conferred on Rev. Francis Bowman of Georgia, and Rev. Theodoric Pryor of Nottoway, Va. The Philanthropic and Union Literary Societies were addressed by John Howard, Esq., and Rev. T. V. Moore of Richmond.

Union Theological Seminary, Va.—This institution, founded by the zealous labors of Dr. John H. Rice, and endowed in part by the Christians of New York and Boston, at its recent anniversary, gave the customary certificates to five young men who had completed the prescribed course of study. Rev. Dr. R. J. Breckinridge of Kentucky was elected Professor, in the place of the late Rev. Dr. Graham, who resigned the chair a few days previous to his death.

Dartmouth College, Class of 1827.—We learn that this class is to have a meeting at Hanover, this commencement, the last Thursday in July. It will then be a quarter of a century since they graduated, and the whole number,

Editors' Table.

ST. PAUL'S EPISTLES TO THE CORINTHIANS: An attempt to convey their Spirit and Significance. By John Hamilton Thom. Boston: Crosby, Nichols & Co. New York: Charles S. Francis & Co.

The names of the author and of the publishers of this volume, together with the preliminary dedication to the Rev. James Martineau, are enough to excite beforehand a suspicion of a want of conformity in the book to the views of truth generally received among Christians. But the reading of the volume happily disappoints this suspicion in some essential particulars. The deficiencies of the work are more negative than positive—the want of an underlying tone of moral strength such as would have been imparted by a higher view of Christ and of the grand and eternal system of truth connected with his redemption.

Upon all points of practice, upon many points of Christian experience and edification, and upon some points of dogmatic doctrine, the work is admirable—chaste and beautiful in style, rich in spiritual feeling and associations, and pointed and urgent in its practical appeals. We have read it with much interest and profit. It is not a book to be read by Christians indiscriminately, but to the disciplined and careful student it will abundantly repay perusal. The translation of the epistles is terse, accurate, lucid and elegant. The argument for a literal resurrection is invincibly strong.

GATHERINGS FROM A PASTOR'S DRAWER. By Rev. John Nelson, D.D., Pastor of the First Congregational Society, Leicester, Mass. Worcester: S. A. Howland. 1852.

A pleasant and useful memorial will this volume be, to the people of his charge, of the faithful and affectionate services rendered to them through the space of forty years by its author, their Pastor. The subjects treated in its several articles are appropriate and important, the views expressed are judicious and Christian, and the practical impression left by them is happy. We would that more of the pastors of churches in New England were in the habit of preparing articles and sermons with reference to the press, and of publishing them in this form for the spiritual instruction and advancement of their people. The brilliant qualities of literary accomplishment are not needed in such works: but the candid and simple declaration of Truth, and the statement of those experiences of Life which only years and vicissitudes give. We hope the respected author of this volume will live to complete the half-century of his ministry.

S.

THE HYDROPATHIC ENCYCLOPEDIA. A System of Hydropathy and Hygiene. Designed as a Guide to Families and Students, and a Text-Book for Physicians. By R. T. Trall, M.D. Fowlers & Wells, New York.

The deluded old philosopher of Cos assuredly dreamed not of Fowlers & Wells, when he indited that pregnant sentence beginning with "Ars longa." It is encouraging to see that whatever may be the state of diseases, medical science is returning to a quite ante-Hippocratic simplicity, when in 250 12mo pages, we have a complete system of Pathology and Therapeutics, comprising all known diseases, from Hydrophobia to Chicken Pox; and in 114 more, an equally complete system of surgery, extending from Cancer to Corns.

This whole system of Hydropathy has, in common with the recently extinct theory of Samuel Thompson, an air of simplicity and "natural ness" which commends it to popular favor.

Some amelioration of the prevailing customs in the use of water is certainly to be desired and so far as the introduction of Hydropathy may effect this, we heartily commend it. The more timorous portion of mankind, however, may be deterred from carrying this practice to the extent advised in these volumes, by the description and figure of "the cataract bath" (p. 35), where the patient forms an erect sandwich between two descending strata of water; or of the "drop bath" (p. 40), which—we trust—was not our predecessors.

CHILDREN, THEIR HYDROPATHIC MANAGEMENT IN HEALTH AND DISEASE. By Joel Shew, M.D. New York: Fowlers & Wells.

Whatever may be thought of Hydropathy in general, the utility of frequent applications of water to children will not be disputed. Yet this requires judicious regulation, and the observations of Dr. Shew are characterized by good sense, and are confirmed by ample and diversified experience. As much of this book as any judicious parent would be apt to follow without consulting a physician, could hardly fail to assist in the proper physical development of children. Some such early training as is here recommended seems desirable in order to give a robust and vigorous constitution to the child of city atmosphere and city diet.

THE JOURNAL OF SACRED LITERATURE. New Series. Edited by John Kitto, D.D., F.S.A.

We have already noticed at length this valuable auxiliary to our sacred literature. It is a sort of continuous supplement to the Encyclopedia of Biblical Literature, carrying down the results of critical and historical research upon words, localities, facts, incidents, &c., in the sacred Scriptures, collected under the superintendence of a competent scholar, together with the discussion of topics of present interest and the correspondence of eminent Biblical scholars.

The general agents for the United States are Messrs. Crosby, Nichols & Co.; for this city, C. S. Francis & Co. The April number, the first that has reached this country, well sustains the promise of its predecessors.

THE LOST SENSES, DEAFNESS AND BLINDNESS. By John Kitto, D.D. Author of the "Daily Bible Illustrations." Carter & Brothers. 1852.

This is an interesting and instructive volume. One half of it is the result mainly of the author's own experience. A terrible fall from a great height when he was twelve years of age left him with an intense deafness, from which he never in the least degree recovered, and by which, so perfect was the destruction of the sense of hearing, he was shut out ever after from any auditorial communication with this world. Under these circumstances, the recounting of his own experience and observation, with conclusions and inductions in regard to the state of blindness as compared with the absolute loss of hearing, possesses unusual interest and value. The sketch of his early attainments, or rather desultory efforts in literature, though limited and brief, is important in the introduction, and cannot be perused without inducing in the reader a strong wish that he had continued this chapter of autobiography into his later life. Dr. Kitto is of opinion that the blind are less unfortunate and happier than the deaf; in fact they are always more cheerful, and far more numerous instances of talent and attainment among the blind are recorded than among the deaf. Those born blind are said to possess a great superiority of intelligence over those born deaf. As to personal contentment under these afflictions, it is said that the blind who hear always prefer their hearing, and the deaf who see, on the other hand, prefer their sight; each thinks his own calamity the most tolerable, and the sense that remains the greatest blessing. There is much valuable information communicated in this volume.

C.

KITTO'S DAILY BIBLE ILLUSTRATIONS. Evening Series. Job and the Poetical Books. Carter & Brothers. 1852.

We rejoice to see the continuation of this series of valuable volumes. The one before us opens with a discussion of the Book, the history and character of Job, truly instructive and judicious. The vexed questions concerning this most sublime portion of the inspired oracles are scripturally disposed of, and the whole strain of remark and investigation by Dr. Kitto is devout and believing. His piety and good English sense, together with his learning and his profound reverence for the Word of God as God's word and not man's, render these Bible illustrations appropriate, morning or evening, for "instruction in righteousness," and good for the thorough furnishing of the man of God. C.

From the Central Christian Herald.

Letter from Syria.

BEIRUT, April, 1852.

MR. EDITOR:—If my memory does not deceive me, in my letters home, I have said nothing of the condition of colored people in Syria. One reason for my silence has been that there is nothing of very marked interest connected with this people. Syria, as your readers are aware, is a slave-holding country. The slaves are brought from Egypt and Abyssinia mostly; and the majority of them are Moslems. The term "gangnegroes" I have never heard in Syria, and for the simple reason that they are not worked as field negroes. There are no large farms or plantations in the land, and of course we can never look at slavery in the East as the same thing with slavery in the Mississippi, or that even of Kentucky. Another difference may be noted between the two systems—I discover a trace of that hateful feeling so common in our slave, and especially in our free states. Rank is everything in Syria; but rank has nothing to do with color. The colored man who is a slave, takes nearly as high a seat as the hired house servant who is white. A white man does not feel degraded if a *richer* black man is preferred before him. The colored men are connected with Pachas, and Mayors, and such like dignities; and all such must have reverence from poor white men, if wrote men of a similar grade. Mr. Calhoun told me, not long since, that he had seen at the capital a white man holding the stirrup for a black colonel, as a welcome part of his military duty. When Dr. Bacon was about leaving Syria, he remarked to me that he found nothing like prejudice against color in Syria, and gave some amusing anecdotes in illustration. Every Sabbath, at the Mission church in Beirût, a *very* black man may be seen seated among white men—then in the middle of a bench filled on each side with well-dressed men.

No one thinks of anything out of taste in all this. Moslems, as is well known, marry black women as well as white. Few of the aristocracy have a harem without black women. Christians, so far as I know, never marry colored women There are several hindrances in the way; but the only one necessary to name is found in the fact that all slaves are *foreigners*, if not Moslems, and *lower in rank* than any white man who wants a wife. About the propriety, or the taste of such marriages, let every one judge for himself.

My mind was put upon this train of thought, by an article in the New York *Evangelist* of February 12, from the pen of Dr. Cheever. He remonstrated against the oft-repeated concession that colored men can never enjoy their rights in the United States. And I must confess that such an acknowledgment from the lips of a professing Christian, always gives me pain. Nothing could induce me to use such language before an infidel world. "What is," we are told, "is the thing, and what *ought to be* is quite another." True; but what, let me ask, is the mission of Christ's Church in this world but to make the two identical? Is not the Gospel the power of God? Can it not make a man love his brother? Can it not bring every thought into captivity to the obedience of Christ? With great justice may the scoffer say, that the power religion can not secure peace on earth and good will among men, how is it to fit men for that heavenly world into which nothing impure can ever enter?" The spirit which fits a man to become a missionary in Africa is the spirit which must prevail everywhere. When that day shall come there will be an end of hatred and prejudice. Instead of confessing the Gospel a *failure*, let us pray and labor for its triumph. It is *not* a failure It can level mountains and exalt the valley. God is in it and for it. Why then doubt its efficacy to save?

D. M. WILSON.

Why not Dance?

I am sometimes in the gay world, and when the dance is arranged, the invitation is given me to mingle in its exciting whirl. The invitation I refuse for three reasons:

I am a man.

I am a Christian.

It is unmanly; that is, undignified, and consequently indecorous.

It is unchristian; that is, opposed to that sobriety of motion, that evenness of mind, that calmness of soul, which becomes one who should be temperate in all things.

If it were merely to dance, then men would dance among themselves, when no females were in company; and yet this is never done, unless when more or less intoxicated. The reason is well known between drunkenness and dancing when men alone are present. I leave the dancers, or those who defend the practice, the benefit of the association. If, then, men dance only in the presence of ladies, and for the sake of their society, it can scarcely be called a *manly* amusement. Again, men do not dance when they are most manly. It is the youth, or the child of larger growth—one who is just escaping from childhood, or those who will be always children—that are fond of this amusement, and who, with extravagant antics of delight, fly round the room, because the fiddler draws horsehair over catgut.

The grave and thoughtful being, who has labored with the hand on the head; on whose brow intellect has enthroned itself; who has studied in the book of nature, in the book of Providence—that is, in man's history—and in the book of Revelation; who has, in a word, learned the wonderful character and mighty destiny of man; and from whose godlike countenance beams forth both power and goodness; such a one is not likely to stoop to the bodily contortions and simpering grimaces of the dance.

The time to dance is the time of childhood; when man, like other young animals, delights in kittenish buoyancy and frolicsome gambols. To carry the sports of childhood into manhood is surely not manly; it is not a putting away of childish things. Yet even the boyish bipede who make up cotillions, do so only out of complaisance to the ladies.

I will forget that I am a man, and level my godlike mind to your childish disposition, fair lady; thus may we interpret the invitation to dance as improper in itself, and hurtful to society. Cicero earnestly defends one of his friends against the charge of going to the dance. From the time of Socrates down to the present time, the good and wise of all ages have united in condemnation of a practice that has nothing of excellence to recommend it, and whose sole merit is, that it is a frivolous amusement.

I am a Christian. And while I may not shun society, or fail to mingle in it with right and proper motives; while I may go to the marriage feast as my Lord and Savior did, I must strive to imitate him in doing good and setting proper example, and speaking in sober language opinions that are right and needed. It is not seemly for a Christian man or woman to dance in public. Apart from any indecorum that might and must attach to public displays of this kind, where often a perfect stranger, after a few words of introduction, is allowed all the privileges with ladies that the dance permits; apart from all this, on the score of Christian propriety, I deny the decorum of a Christian's dancing.

We nowhere find that the early Christians understood or allowed dancing; it is not expressly forbidden because not practiced. It was not forbidden in the New Testament to attend games or the theater, yet the early Christians went not to either place; and for a Christian to be seen in them afforded scandal to the church. Yet the command, "Be not conformed to this world," forbids the dance. It means, in this as some mark of distinction between yourselves and the world, not in dress or language, nor in personal or denominational singularity, but be distinct. Frivolity and love of amusement are distinctive of the worldly life. Seriousness and contemplation of the future mark the Christian life. To which of these does the dance belong? It is the type of a gay, worldly temper, and therefore becomes not a Christian.

These dancing Christians are never active in the church; they have a spirit for the gay cotillion music, and not for the sound of the gospel songs. They cannot serve two masters; they cannot fit themselves for the ball-room worship and for that of the solemn sanctuary. The antipodes are not more distant than are these two dissimilar. By the example and precept of the Bible we find the dance condemned. These should be sufficient; another thing, however, will settle the matter in the minds of those still disposed to dance; it is that those who dance with the Christian, condemn him for his inconsistency. Who ever heard a dancing Christian spoken of with praise? The terms imply contradiction. Away then with those Christians who, like those admonished by James, have one face turned toward the church and its worship, and another toward the world and its devotees!

The Christian path is too narrow for a man to dance in it on his way toward heaven. To climb the hill of Zion requires more painful effort, and more close care and attention, than the light mind of a dancer can give. Object then to the dance among Christians; with men, because it is unmanly; with all, because it is improper in itself, and evil in its example.—*Watchman and Observer.*

Confessions of an Irish Priest.

The subjoined statistics, furnished by Priest Mullen to the *Freeman*, cannot fail to be interesting to the public:

"Leave the Protestant establishment to foster in its rottenness for a time;—it is a sore, all the appearance where infection proximate suppuration: It is better to leave it so for a time. The ecclesiastical titles bill can well afford some delay, particularly when millions are perishing in Ireland from want, hundreds lost spiritually, and multitudes of your countrymen and former parishioners swallowed into hell here, and all from the barbarous system of land tenure in Ireland. Are all the energies of the new association to be directed to prevent the proselytism of a few? Is there to be no voice raised, no hope held out, that will keep the people at home, and thus save millions from spiritual destruction? I say millions. Here are my facts:

"The present population of the United States is about 15,000,000, and of these the Catholic church claims only 1,980,000. From the year 1825 to 1844, 1,250,000 left Ireland, one million of whom came to America; the proportion of Catholics among them may be fairly estimated at 800,000 Since that period to the present, the numbers who emigrated here from Ireland, to the lowest calculation, were 1,500,000; and taking the Catholics as above, we will have, since the year, 1,200,000. A large number (say half a million) came from Germany, some from Italy, France, Belgium, and other countries, during the last ten years, half of whom were Catholics, say 250,000. Twelve years ago America had a population, according to Dr. England, Bishop of Charleston, of 1,200,000. Calculating seven years as a single century, and towns, 20,000, we will have the following total:

Catholic emigrants from the year 1825 to 1844,	800,000
Catholic emigrants from 1844 to 1852,	1,200,000
Catholic emigrants from other countries,	250,000
American Catholic population twelve years ago,	1,200,000
Increase by births since,	500,000
Number of converts,	20,000
Number who ought to be Catholics,	3,970,000
Number who are Catholics,	1,980,000
Number lost to the Catholic church,	1,990,000

Say in round numbers, two millions!"

The above is the evidence of an unwilling witness to the rapid decay of Romanism. This Father Mullen, as our readers are aware, was sent to America to collect funds for the "Catholic College" that is *to be* established in Ireland, and lo! what a change has come over the spirit of his dream. *Here* he could see nothing but the triumphs of his church. The tens of thousands in the West who have renounced their allegiance to Rome, were seduced by the charms of sirbonia. *America abundantly* and infinitely more fatal to Romanism than is *misery* in Ireland.

The worthy Father *acknowledges* that from the years 1825 to 1852, no less than 2,000,000 have fallen away from the Romish faith. We may rest assured that the reverend gentleman does not exaggerate the losses sustained by his Church; on the contrary, that he largely underrates them. This is, and ever has been, the policy of his tribe. Be it known, then, that wherever does the Irish Roman Catholic set his foot on the land of freedom than the shackles which centuries of misrule had riveted on his soul fall to the ground, and he stands before his fellow-men a *free man*, emancipated from the bondage of mental slavery in which the priesthood have had enthralled him. A late lamented statesman saw it from all parts of the West," but now behold a *star* there. Wherever the religion of the Gospel is, it will bind them together in the bonds of amity and love. Those emancipated Irishmen will not fail to communicate to their brethren in benighted Ireland that they are free. The impetus given of late years to inquiry will be largely increased, and the doom which the unnerring Word of God has pronounced against Romish error will be accelerated by these glad tidings from the West. It is our pleasing duty, therefore, to let the people know that it is a Romish priest who is constrained to record these triumphs of truth. He would now work heaven and earth to retain the people in Ireland, in the hope of keeping them in bondage. But the "Exodus" is progressing; the myriads who have been rescued from the darkness of Egypt are beckoning across the wide waters of the Atlantic to their compatriots to follow them, and they will follow—that is, those of them who have not the courage to renounce in their own country the superstition of their ancestors. Those who remain will be converted by the power of the Gospel, and through the tyranny of the priests and Irishmen of all ranks and classes, both here and in America, will unite in a song of triumph for their deliverance from *spiritual* bondage, similar to that which broke from the hosts of Israel when they beheld the power of their inveterate and dreaded foe broken by the arm of the Most High.—*Mail.*

Does a Man own his Wife when she is Dead?

A curious case has been lately submitted to the civil tribunal of the Seine Ponis. M. Appert, a tradesman, demanded that he should be declared entitled to possess the mortal remains of his wife, who died in 1827, and was buried in the Ceaser cemetery of Pere la Chaise. It was stated, during the hearing, that though he had married a second time, he had made a point of annually visiting the tomb of the deceased wife, and that on going there on last All Souls' Day, he was surprised to find the tomb demolished, and to learn that the coffin had been removed to the family vault of M. Legras, the deceased's father.

A good deal of learned argument was entered into as to whether the remains of a deceased female were the rightful property of her husband or her father; the Tribunal finally deciding in favor of the husband. It accordingly ordered that, as it was desirable not to disturb the repose of the dead, M. Appert should be declared proprietor of the new tomb to which the remains of his wife had been removed, and that her father should be forbidden to have anything to do with it. It also condemned the father, M. Legras, to the costs.—*Exchange.*

PUN UPON PUN.—On my admonishing a patient upon one occasion for his supposed habit of eating too fast, and telling him that "bolting" the food was a "bar" to digestion, he said, "You speak 'iron-ically,' doctor!"—*Sir James Eyre.*

Following the Condition of the Mother.

A correspondent sends the following statement of a supposed case for the consideration of those who maintain the necessity of the expatriation of all whose complexions are tinted by an infusion of negro blood in their veins. The case, though suppositional, is true, in a greater or less degree, of a very large proportion of the colored people, both bond and free, in this country:

"About fifty years ago, a young man, whom I shall name John C., sealed in one of our Southern States, and commenced planter. Among other slaves, he purchased one pure African wench, about 18 years old, named Susan. He had also a hired overseer, from the State of Vermont, by the name of Stephen. In about a year, Susan had a daughter Jane, who was also the daughter of Stephen, the young Vermonter; so Jane was half Vermonter and half African.

"When this Jane was about 18, she became the mother of Abigail; and Abigail's father, Joseph, a young man from the State of New York; so Abigail was one half New Yorker, one-fourth Vermonter, and one-fourth African.

"Abigail, at the age of seventeen, became the mother of Phebe; and Phebe was the daughter of Israel, another overseer that John C. had hired from Boston; so this slave Phebe was one-half Bostonian, one-fourth New Yorker, one-eighth Vermonter, and one-eighth African.

"It came to pass that when Phebe was in her twelfth year, John C. was gathered to his fathers, and his son William C. came in possession of his plantation, with all its multifarious slaves, with Phebe amongst the rest. Now Phebe, at the age of twenty-one, has a daughter by the name of Sarah, who is also the daughter of Thomas, an overseer that William has hired from Providence, Rhode Island; so this slave Sarah is one-half Rhode Islander, one-fourth Bostonian, one-eighth New Yorker, one-sixteenth Vermonter, and one-sixteenth African.

"This Sarah, at the age of nineteen, becomes the mother of Judy, who was the daughter of Andrew, an overseer from Ohio. So Judy will be one-half Buckeye, one-fourth Rhode Islander, one-eighth Bostonian, one-sixteenth New Yorker, one-thirtysecond part Vermonter, and one thirty-second part African.

"Judy, at the age of fifteen, becomes the mother of Lavina, who shall be also the daughter of Oliver, another overseer from Pennsylvania. So this slave Lavina will be one-half Pennsylvanian, one-quarter Buckeye, one-eighth Rhode Islander, one-sixteenth Bostonian, one thirty-second part New Yorker, one sixty-fourth Vermonter, and one sixty-fourth African.

An Example.

In the year 1839, a young man, a mechanic, came to this village, seeking employment as a journeyman. His trade was a tin-smith; he brought a letter of introduction to one of our citizens, who interested himself in his behalf, and succeeded in getting him employment at his business. He was without means, but by the assistance extended to him, he was enabled to start a small shop, where, industriously working at his trade, and adding a few articles of hardware to the stock of his shop, he did a small but prosperous business for above a year. He then sold out his shop, and by the aid of a relative, started the business in Millbrook. By industry and economy he was enabled soon to very much extend his business, and finally became an importer of hardware. A few years of prosperous business made him independent. He then gave the superintendence of his business to others, and spent a couple of years in traveling; visited England and other portions of Europe. He afterwards returned and purchased a valuable property in the village of Port Williamson, which he has rendered still more valuable by erecting extensive mills, and in making other judicious improvements.

He has at different times been solicited to accept of positions of trust and honor, but has uniformly declined, giving strict attention to his own private affairs, until he accumulated a fortune.

His uniform integrity and well established reputation for good business habits have now brought him not only a fortune, but political preferment, and a distinguished position among the magistrates of the country. We have sketched a portion of the history of Mr. Leonard J. Farwell, Governor of the State of Wisconsin.

His history is full of instruction to all who please to study it. It adds another instance to the many thousands of self-made men, and also a beautiful commentary upon the principles at the basis of our republican government, where wealth and honor, position and preferment, are all open to the enjoyment of the humblest citizen of the country, and accessible to all who rightly seek and really deserve them.—*Lockport (Ill.) Telegraph.*

Summer Friends.

As the bee is to the flower,
Humming gentle songs of love;
Pausing only in his flight,
Where the treasure cup is bright,
All unwilling to depart,
Till his treasure is very heart,
Sucking over while he sings
Life from the insensate things:—
As the bee is to the flower,
In the honey-laden bower,
Are summer friends.

As the shadow to the boat,
On a changeful lake afloat,
When the lake is in repose,
Like a second boat it shows;
And all fortune elevates
O'er the surface, imitates
But a ripple on its breast,
Shadow trembles with unrest;
And when fiercer storms abound,
Can no longer there be found:—
As the shadow to the boat,
On a changeful lake afloat,
Are summer friends.—*Lantern.*

SKILL OF INSECT BUILDERS.—Reaumur states that for twenty years, he endeavoured, without success, to discover the materials employed by wasps in forming the blue-gray papery substance so much used in the structure of their nests. One day, however, he saw a female wasp alight on the bark of the window; and it struck him while watching her gnawing away the wood with her mandibles, that it was from such materials as these she formed the substance which had so long puzzled him. He saw her detach from the wood a bundle of fibres, about the tenth of an inch in length and finer than a hair; and as she did not swallow them, but gathered them into a mass with her feet, he had no doubt but that his opinion was correct. In a short time he saw her shift to another part of the window, and carry with her the fibers which she had collected, and to which she continued to add. He then caught her and began to examine her bundle, and found that it was neither yet moistened nor rolled into a ball, as is always done before used by the wasp in her building. He also noticed that before detaching the fibres she bruised them into a kind of lint with her mandibles. All this he imitated with his pen-knife, bruising and paring the same wood till it resembled the fibres collected by the wasp; and so he discovered how wasps manufactured their paper; for these fibres are kneaded together into a kind of paste, and when she has formed a round ball of them, she spreads it out into a leaf nearly as thin as tissue paper; and this she accomplishes by moving backwards, and leveling it with her mandibles, her tongue, and her teeth. And so the wasp forms paper, placing layer upon layer, fifteen sheets deep, and thus preventing the earth from falling down into her nest.

MR. MECHI ON IRRIGATION.—Mr. Mechi, of Tiptree Hall, Essex, in a letter to the *Times* of Monday, says:—

"It may be interesting to some of your agricultural readers to know that my irrigation by subterranean iron pipes with hose and jet, worked by steam power, is completed on 170 acres, and will be in action every day this week—stopping Thursday. The cost, independent of steam engine, is £3 15s. per acre, added, as it were, to the fee simple of the estate. The working cost of conveying and applying to each acre fifteen tons of liquefied manure, or water equivalent to a heavy rain of five hours' duration, is about 1s. 6d. per acre. The liquid is distributed through a hole-like gutta percha spreader, issuing as a broad, thin, glassy sheet, and descending in heavy drops like a thunder shower. I may be thought rather speculative when I anticipate that within a century from this period the sewage from our cities and towns will follow our lines of railway in gigantic arterial tubes, from which diverging veins will convey to the eager and distant farmer the very essence of the meat and bread which he once produced at so much cost. We shall then no longer commit the folly of wasting our own manures, to replace them, at an enormous cost, by importations of birds' dung from the distant Pacific."

Lines written by Rev. John Berridge, and pasted on his study clock:—

Here my master binds me stand
And tell the time with either hand:
What is his will is my delight,
To tell the hours by day or night;
Master, be wise, and learn of me
To serve thy *God* as I serve thee.

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter, and the more you get into the spirit of it the more you get into the spirit of Christ.—*Romaine.*

The brightest blaze of intelligence is of incalculably less value than the smallest spark of charity.

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When contemporary history circulates unchallenged, amidst the actors of the scenes it narrates,—that is evidence of its veracity. When we go a step further, and produce the positive endorsement of some among those actors, of the most eminent and best qualified to judge, and that given while yet the events are fresh in their memories, our history, thus indorsed, may fearlessly claim to be settled upon a foundation which the future can never shake. Such evidence we now produce. Our first authority is Daniel Webster, than whom no man living better understands the whole history of his country; and it is from a letter written by him to the author, dated from that Senate Chamber, whence his words went forth to the confines of civilization, "I cannot better express my sense of the value of your History of the United States, than by saying I keep it near me, as a book of reference, accurate in facts and dates." The next promulgation is the unimpeachable testimony of an entire cabinet of New York. Mr. Dickinson, late of the U. S. Senate. He says, in a letter to the author, "I have given your sheets my attentive perusal, and can find no suggestion of error to communicate. Having been an actor in the scenes so vividly sketched, I can cheerful to declare, tha' I find them truthful and complete."

Lafayette himself read and criticised my history of the Revolution, and in a letter to me, he has made mention of it in the same connection, has read and given some corrections on parts of the history in which he was an actor; and from the limits, thus writes to the author: "So far as my recollection serves me, these chapters are in conformity with the first great law of historic composition, TRUTH John M'Lean, in the least merit is, that he occupies one of the first judicial positions of the nation, writes what is sufficient to affix to this work the stamp of reliability and truth. Thus we have looked over your sketches, forwarded for my perusal and examination, and I FIND NO REASON TO CORRECT."

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